



THE THEOSOPHIST

ADYAR

MARCH 1942

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

THE STREAM OF UNDERSTANDING

Two streams flow in a pine wood: one is longer and not so usually travelled. It is called "Understanding," and its flowers ever reach the lake of Peace.

The waters of the river are deep, and the bottom is not seen by all. As the eyes of the traveller are clearer, he is able to gaze down into the sandy shoals. The extent to which he penetrates the blue is dependent largely on his power of vision. The gift of understanding is his tool of seeing.

A salutation goes out of every creature irrespective of race, caste, sex or religion. The good in all people is appreciated, the weak factors analysed and ignored. Severity is applied inwardly only—to the world outside, gentleness is the abiding order. The fire of purity is lighted before the altar of understanding.

With joy the traveller identifies himself with all mankind. His transforming desire is to lose the sense of the separate self. He is in turn the criminal, the foolish, child, parent, teacher and prophet.

The animal is greeted with tender eyes. Here is his younger brother to help, protect and love. He must fight to save him from unkind hands, and encourage his rightful place in the Plan of Evolution. Then the fear of man will fade away in the light of everlasting charity.

Upon the criminal he fastens high hope. Here is another brother to serve, to lead on the Path of Freedom. Infinite patience, infinite love and wisdom will unlock the doors to a life of greater vision for his stumbling friend.

There is the drunkard, the backward, the foolish, the sick. To them all he holds out his hand in reverence, conscious "that perfect Justice rules the world and that all His sons shall one day reach His feet."

To the child he smiles knowingly. Here is a breath of Eternity, a prophet, to lead mankind to the God above. His needs must be seen, his nature interpreted that all may know that Peace on earth, that Goodwill among nations.

Before the parent he stands serene. Here is one to be aided in his task of perfection. He hesitates, is incoherent, but is a God in the making, a father or mother to His children.

To the teacher he beckons in welcome of that day when he will be a Teacher, and hold hands with the Prophet who, in a stream of understanding, pours forth his eternal love and compassion. Hail, Guardians of the Stream!

LUCIA MCBRIDE



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

THE RECONSTRUCTION CONVENTION

I AM very thankful that our 66th Annual International Convention of The Theosophical Society passed off so quietly and successfully at Adyar during the last week of December. The gathering was somewhat smaller than usual, for Madras has been in the midst of a certain nervousness with regard to the possibility of enemy air raids and invasions; and many of those who might have been delegates felt that the discretion of remaining at home was the better part of any possible valour in coming to Madras.

But the Convention was conducted as usual, and I think I may say it was one of the most peaceful and happy Conventions we have known. There may have been about 200 delegates less than usual. But those who came were among our stalwarts and gave our War Convention the kind of swing all Conventions should have.

Our public lectures were particularly inspiring and helpful, each sounding the note of Reconstruction. Particularly outstanding was the lecture of Prof. Radhakumud Mookerji, the very eminent Indian historian and economist, whose address appeared in part in our February issue. The Vice-President's

contribution was notable as usual for erudition and culture, and was listened to with very close attention. Mr. Jamshed Nusserwanji's lecture was along his usual practical lines, and Rukmini Devi sounded her own special note with her own particular felicity. Mr. Jinarājādāsa wound up the series with an excellent talk on the essentials of Reconstruction. I feel inclined to say that this series was one of the best we have had, largely because it was so apposite to the catastrophic times in which we now live.

A very delightful series of Art Recitals gave special tone to the Convention. Two recitals were given by Rukmini Devi herself, and were warmly appreciated not only by our delegates but by the general public who came to Adyar in larger numbers than we expected, despite the black-out and other war restrictions now being imposed upon the Madras Fortress area in which Adyar is included. Rukmini Devi has now fully established herself as the principal exponent of the Indian Classical Dance called *Bhārata Nāṭya*. And there is no doubt whatever that she is bringing our Theosophical Movement into close touch with a type of individual who has so far been remote from it. The results of this will only be seen in the years to come. But to me it is of the happiest augury that Theosophy and

The Theosophical Society will, largely through her, contribute to the art and cultural ingredients of the new World Order. At present, of course, she begins at the beginning, and goes to the very root of divine dancing for her inspirational expression in colour, in form and in sound of the evolutionary process. But she has already made vital contacts with some of the noblest expressions of the divinity of music and dancing in western form. And I am looking forward to the time—shall I see it in my present incarnation?—when she will with her undoubted genius evolve out of various national cultures along these lines a great international culture which shall help to draw the whole world together in a Universal Brotherhood.

There is at present an excessive insistence on all kinds of other freedoms—on economic freedom, on political freedom, on industrial freedom and so forth. These have, of course, their due place in World Reconstruction. But the essence of the reconstruction lies in the ennoblement of character, and the ennoblement of character depends upon a deepening diffusion of culture.

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A HUNDRED YEARS OF THE SOCIETY

Fortunate and wise are those among us who discern in these dark

days the light of an intensification of Universal Brotherhood. We ought to be able to see far more clearly in these days the power and purpose of Theosophy and of The Theosophical Society. We ought to look back upon the very early days from 1875 onwards and see in those days the beginnings of that new World Order which only now is beginning to emerge. I wonder if we are yet ready to lay the foundation-stone of the New Order. All these years we have been fashioning this mighty stone. But are we ready to lay it? Is the plan of the new structure so far ready that we know where is the north-east part of the building and what are the general foundations upon which we have conceived both a structure and a super-structure? For my own part, I think it will take many years before we are ready with a plan from which to begin a building to endure for a long period of time. I think the foundation-stone is ready, largely because of Theosophy and The Theosophical Society. I think we have a general conception of the plan and of the structure which it involves. But to build will take time. And I wonder if we shall see any true beginnings of the building before 1975 when The Society reaches its Centenary and the new World Order should begin to move on its appointed way.

Will 1975 mark the inauguration of the new World Order as 1875

marked the beginning of the preparation of the foundation-stone? I feel certain we shall not for a long time be in the full swing of building. Has not the world to pass through its convalescent period long before it becomes hale with the new health and hearty with the new heartiness? What splendid work will be before our successors who will attend the Centenary Convention at Adyar in 1975! We ourselves rightly think that we are in the throes of great breakings-down and buildings-up. So we are. But we may more fairly call ourselves breakers, while our successors may more fairly call themselves makers. Yet, even in the midst of all our breaking, building is going on. And it may well be that many of us who today are engaged in breaking will ere long become builders. But what a mighty Convention it will be in 1975 when the great Band of Servers which members of The Theosophical Society constitute gather together on one plane of consciousness or on another to celebrate the hundred years of our Society's existence, to usher in a new period of spiritual life in the third quarter of the century, and to make a new world fit for the indwelling of the Universal Brotherhood of life.

How proudly, I hope, we shall look back upon these days and upon all earlier days to see our fellow-members strong for the Right

and steadfast in their loyalty and devotion to Theosophy and The Theosophical Society. We shall be proud of our Theosophical ancestors—as proud of them as we today are looking forward with tremendous pride to the splendour of that Centenary Convention which shall sum up the splendid period of great work done and usher in a splendid period of still greater work to be done. Members of The Theosophical Society have ever had stormy lives. The Society has never been without its storms, even though from time to time there may have been lulls. But we people belong to storms. We are born and bred to live in the comings of storms, in the midst of storms, to stand erect and steadfast through storms, and to win our way through to the after-storm peace. Even when we think that the period in which we live is a period of peace, it probably has its storms no less than those other periods which we regard as stormful. We belong to storms just as we belong to the army of the Elder Brethren working in the outer world. And our way is ever the way of Victory even though it sometimes seems to be the way of Defeat.

I most sincerely hope that, throughout the world, members of The Theosophical Society perceive some kind of light even in the midst of the deep darkness that permeates so many parts. Sore affliction is

indeed the lot of many of our members. But nowhere, I am sure, is their allegiance, either to Theosophy or to their membership of The Theosophical Society, tried beyond endurance. They may not be able to function. They may not be able to study. They may not be able to bear overt witness either to their Theosophy or to their membership of The Theosophical Society, but their hearts remain true through all lacerations. The heroic endurance of suffering by so many of our fellow-members, especially in Europe, is becoming a tremendous asset to The Society, and will give it honour in the outer world. Doubtless the honour will have been paid for with a heavy price. Those who paid the price will be greatly rewarded. They will gain far, far more than any loss wherewith they may have been grieved. They will themselves be blessed, and they will bless The Society. Thus is the future brought before us, and we may look forward to it with perfect confidence.

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THE RIVER OF THOUGHT

I should like to lay great stress on the importance of Theosophists learning to think with the thoughts which belong to the future rather than with their present thoughts which they try to project in some modified form into the future. I

feel convinced that each generation has exclusive to itself a number of key-thoughts which in no way outwardly depend upon the thoughts which have been keys to preceding generations. Of course, there is but one great stream of evolving and unfolding thought and emotion and feeling. There is no break. In ways which we certainly cannot at present understand the thoughts of the past are the progenitors of the thoughts of the present. Yet just as each incarnation is *sui generis* and in its own way different from all other incarnations, so each age to come has its own reservoir of thoughts and feelings and emotions appropriate to the kind of life the age is predestined to live. The real pioneer baptizes and converts himself in these reservoirs of the future, and proclaims their message in advance.

Theosophists are essentially pioneers. However much their work may lie in the present, it also lies in their deep understanding of the age which is to come, and thus consists in preparing the present to pass onwards into the future. What kind of world will be the world of the New Order? With what feelings and emotions and thoughts will it be populated? On what lines will it unfold? Theosophists should even now begin to feel themselves citizens of the new world and prepare for it accordingly. They must learn to think differently, with the aid of

their Theosophy and their membership of The Theosophical Society, from the way in which those citizens of the world think who more exclusively belong to the present. They must learn to feel differently and to have emotions which extend far beyond the limits of the emotions of the citizens of today. Theosophists must belong to the future and call from the future back into the present. I would almost venture to say that they must cut themselves adrift from all the more limiting restrictions of the present, so that they can speak in the present the word of the future in all its significance as the word of tomorrow.

How true it is that Theosophy so largely belongs to tomorrow, whatever may be its message to today. Indeed, Theosophy belongs to all the tomorrows far more than it belongs to any today. And so does The Theosophical Society.

It has been truly said that in the midst of life we are in death. Equally true is it that in the midst of war we must be alive with Reconstruction. We Theosophists have very specially the duty to remember that we cannot leave The Theosophical Society as it is as all around it the world is being built anew. As the world changes The Theosophical Society must change with it, not necessarily as to its Objects, but certainly as to its methods and as to the way in which

its eternal Theosophy is presented. The more Theosophists are imbued with the pioneer spirit the more must they be able to perceive the lines along which Theosophy and The Theosophical Society need to be re-oriented so as to meet the changing needs of the changing times.

I do not hesitate to insist that, whatever guidance Theosophists may receive from Theosophical literature, they ought to receive their most substantial guidance from within themselves. If Theosophists are pioneers, surely must they have within them the Theosophy of tomorrow and the spirit of tomorrow's membership of The Theosophical Society. "Seek within," I would therefore say to every member, "for that Theosophy and spirit of membership of The Theosophical Society which the new world will need for the foundations of its structure." It is through impersonal introspection and projection into the future that we pioneer Theosophists will accomplish the work given to us to do. This work will differ in different countries and under differing circumstances. Still, it will all be but one work, inspired by one principle and by one purpose.

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A SPANISH DEPARTMENT AT ADYAR

I publish for general information the following notification, elsewhere

in this issue translated into Spanish, drafted by Señor Alfonso Tavera, who has very kindly consented to be in charge of the Spanish Department and to draw Adyar into the closest possible contact with all Spanish-speaking brethren:

Our President, Dr. Arundale, wishing that his new term of office may be as fruitful as possible in all fields, has decided to create a Spanish Department at Adyar, in order to make a greater appeal to the Theosophists of the Latin-American countries, and to bring about the closest possible co-operation and understanding between them and the International Headquarters.

This has been a long-felt need, but there has always been the difficulty of finding someone who could be in charge of such work in a permanent way. The President has offered the direction of the newly created Department to Señor Alfonso Tavera, a student from South America, who is now residing at Adyar. (This announcement was made in the last issue of the Convention Bulletin during the course of the 66th International Convention.)

The new Department is already at work, its first contribution being a résumé of the activities of Convention, which readers will find published in the pages of this issue. Among the activities of this Department will be:

1. A monthly air-mail letter from Adyar embodying topics of vital interest and reporting activities at Headquarters.
2. One article, either original or translation of material already in print, to be published in Spanish in each issue of THE THEOSOPHIST.

3. Reviews and comments on latest Theosophical books.

4. A monthly leaflet of Theosophical interest to all.

5. Handling of the correspondence between Headquarters and Latin-American countries.

I wish we similarly had at Adyar many other departments to make intimate contact with members speaking other languages. We are very fortunate to have Señor Tavera at Adyar for some time to organize the Spanish Department. And I most earnestly hope that after the war other departments may also be organized so that Adyar may become much more international than it has so far been. I request Spanish-speaking brethren all over the world to enter into communication with Señor Tavera, and to help him to make the Spanish Department at Adyar a very warm link between them and the International Headquarters.

The former Liaison Officer for the South American Sections, Miss Irene Prest, will assist Señor Tavera in the work.

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THE PRESIDENT AND WORLD PROBLEMS

The President, in his individual capacity as a British subject and as a citizen of India, has what is at present the very imperative duty of fulfilling his obligations with regard to both as best he under-

stands them. His personal duty is no less than is that of any other officer or member of The Society.

Of course, in these very critical and confusing times it is all the more difficult to perceive the nature of one's obligation and the road one has to travel in order to fulfil it. Never was it more necessary to know one's obligation and to fulfil it. But never was it more difficult. Here in India we are confronted with most difficult problems, but their difficulty lies less in their discovery and more in knowing what place to give them in the order of their solution.

So far as regards India there are two intimately related problems—one is the giving to India of her freedom, while the other is the giving to India of an ever-increasing opportunity to help to win the war. It can very truly be said that unless India is free she cannot help to win the war. But it can no less truly be said that only as she helps to win the war, and the war is won, can she be free. If the war is lost India's freedom will recede far into the background. If the war is won her freedom will be at her doors. If India stands aloof from the war because she is not free she will cause the winning of the war to become more precarious. If she throws herself whole-heartedly into the war her freedom must needs draw nearer. But one of the great

questions then is as to whether a victorious Britain will hasten to do her duty to India or will take her own time.

As I see these problems, there are three duties to be performed. First, we must strain every nerve to help India herself to become a united nation instead of the house divided against herself as she is at present. We must strain every nerve to draw all communities, especially the Hindu and Muslim communities, into a political solidarity. Unless India begins now to tread the way to nationhood she will not be ready for all the opportunities that will be hers when the war is over.

Second, Britain must establish in India a very substantial measure of freedom from now, and that freedom must consist in handing over to Indians the control of all governments in India. Britain must do this without delay.

Third, by all means possible India must throw herself into co-operation with Britain so that as soon as possible victory may be won. The American press has been perfectly right in insisting that man-power and material are available in India to an almost unbelievable extent, if only they could be released. Somehow or other Britain stands in the way of such release. She must no longer do so. She must show that she really trusts India. Then will India respond splendidly.

The present President of The Theosophical Society regards this as his work as a British subject and as a citizen of India. Of course, he has other work too. The constituent elements of the Indo-British Commonwealth must be drawn as closely together as possible, while the Commonwealth itself and the United States of America should become a great Union such as was contemplated by Mr. Churchill before the fall of France as between France and Britain. How wonderful it would be if Mr. Churchill could in the meantime establish an Indo-British Union. Why not? This ought to be easier even than the establishment of an Indo-French Union, and it would be a great preliminary to the establishment of the Union between all the nations of the Commonwealth and all the States perhaps even of the two Americas. We should then be on the threshold of a World League of Nations, and this itself would be the threshold of the recognition of the Universal Brotherhood of Humanity.

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MR. JINARAJADASA AND OTHER TRAVELLERS

My Travelling Presidential Agent, Mr. Jinarājādāsa, has been doing much travelling recently. Since leaving England in 1940 he has been to Australia, came to

Benares for the International Convention there at the close of the year, and has remained in India since with fleeting visits to various parts of the country. By the time this issue of THE THEOSOPHIST reaches our readers he will be in Australia where he will remain until he leaves for England where he has a home in London. All British members will naturally be delighted to have him once more in their midst, while I am sure that all Australian members will be thankful even for what must be a comparatively short visit.

I myself wish I could travel to visit the various accessible Sections. But my clear duty is to remain in India for the present. The Indian situation is very difficult and needs for its right solution as much of the Besant Spirit as one can give. I am trying to give as much as I can, as also are many of Dr. Besant's older workers. Furthermore, it is well that in these critical days the President of The Society should be either residing at or be in close accessibility to the International Headquarters. I had very much hoped Rukmini and I could have paid a visit to the Netherlands East Indies. Under the circumstances this is impossible. But I am very glad that arrangements may be able to be made for a visit from Mynheer J. Kruisheer, the General Secretary for Holland. He and Mr. van Dissel, the General Secretary of the

European Federation of The Theosophical Society, are now the honoured guests of The Society at Adyar, and it will be very fitting that a member of the Dutch Section in Europe should give a word of courage and brotherliness to his fellow-citizens in the Netherlands East Indies.

In this connection, I am very glad to announce that the April and June Watch-Towers will be written by Messrs. Kruisheer and van Dissel respectively, unless any emergency arises which requires me to seat myself in the Watch-Tower chair. Both of these brethren have rendered inestimable service to Theosophy in Europe by their courage and enthusiasm in their Theosophical work in Britain. Each was caught by the storm of war in England as they were about to return home. Their families are in Europe and have been separated from them these two long years. It has been a very hard trial which both of them have borne with extraordinary fortitude and cheerfulness. We who live in safe places little know what so many of our brethren have to undergo in Europe. I had hoped that they would have been in time to address the recent International Convention. But the journey from England to Adyar literally took several months, so they only arrived a short time ago. The May Watch-Tower is written by Mr. Fritz Kunz, one of

our most erudite members who, among other activities, publishes a monthly *Main Currents*, which should be in the hands of every member who desires to be *au fait* with the onward flowing world.

The constant accounts of the terrible atrocities in Poland, extracts from which I publish from time to time in *Conscience*, remind me that we have working in India a very staunch and patriotic citizen of Poland and a member of The Theosophical Society—Miss Wanda Dynowska. The exigencies of the war have shut her out from Poland, but she is doing everything possible to help to relieve the distress of her fellow-subjects both in Poland and in Russia. She will be very thankful either to hear of the dispatch of material help, other than money, from brethren in all parts of the world, or to receive financial help for transmission through the authorities. There is immense need for every kind of help as the plight of Polish soldiers and of Polish men, women and children is indescribable. Communications may be sent to her, care of Adyar.

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WHITE LOTUS DAY

It is eminently desirable that all who reverence H.P.B. should gather together on the occasion of White Lotus Day to honour her and to resolve to become more

steadfast in the spirit of her own one-pointed devotion to the Elder Brethren. It is of no importance whatever to what movement they may belong. It is far more important to be together even than to belong to a particular movement, especially with regard to those who are the objects of common reverence.

I most earnestly hope that on the occasion of White Lotus Day, 1942, a special effort will be made throughout the world by all who reverence H.P.B. to gather together on that day her devotees for the bearing of common testimony to the potency of her messengership. It is not enough for a Lodge of The Theosophical Society or of any other Theosophical movement to hold a meeting. Admirers of H.P.B., even though they may not actually be devotees, should be sought out everywhere and gather together in an act of common homage. This might be affected by advertisement in the local press and in all other suitable ways.

We must all rally round her great leadership in these strenuous times, as do those leaders who succeeded her. It is, of course, curious that those who were around her in the early days, as for example Dr. Besant, Bishop Leadbeater, and others, are by no means recognized, as she recognized them, by many who have reverence for her. But it is natural to each of

us that one leader should appeal more than another. Fortunately, however, we are united in our devotion to H.P.B., and this should be the subject of common homage and great rejoicing on May the 8th, 1942.

I do most sincerely hope that all who recognize her in any way, whether they are members of The Theosophical Society or not, will make a point of joining together to do themselves honour by bowing before her and by resolving to try to tread the path she trod so perfectly.

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"AS AT PRESENT ADVISED"

So far as I can see, and as at present advised, my duty is not likely to lie in the direction of joining the exodus from Adyar to the cooler regions during the period of the hot weather. Of course, conditions may change, and I may see further than I see at present, or I may feel myself to be otherwise advised. But for the moment it looks as if the duty of the President of The Theosophical Society were to be at his post at The Society's International Headquarters. There are always a number of residents who do not form part of the annual exodus. Probably the majority of our residents remain at Adyar year after year. Then there are the villagers who certainly never form part of the exodus and have to remain

where they are year in and year out. It seems to me at present that the President of The Society should be at his natural post setting what example he can of courage and calm, and, of course, giving what help may be necessary.

Naturally, the circumstances of the war may so completely change that other duties may fall to his lot. He may have to offer his services, such as they are, to the authorities. Or it may be that he will be better advised to be in some cooler part of the country, provided that by going away he in no wise neglects his duties to those who stay behind. But in these days an individual has to rise above all personal considerations and to be intent on performing his duty to his surroundings in the way in which that duty presents itself in the midst of the exigencies of the war.

So, as at present advised and as far as I can see, I shall probably be at Adyar during the warmest months of the year, as well as during the rest of the year. But nobody need feel surprised if an entirely different type of communication appears. We have to live in these days to the tune of the moment, and to be ready to adapt ourselves to what the world kaleidoscope, shaken as it is by the winds of Karma, may have in store for us.

George S. Burdale

THE FESTIVAL OF WESAK¹

BY ANNIE BESANT

[This article on Wesak and a Watch-Tower note on White Lotus Day are specially printed in this early issue, so that they may be more likely to reach in good time our readers overseas than if they were printed in our May issue as usual. The date and time of the Full Moon of Wesak (or Vaisākh) this year are, at Greenwich, England : April 30th, 9.59 p.m. India : May 1st, 3. 29 a.m.]

IN the world's history there is perhaps no event of so great an importance from the view-point of the spiritual unfoldment of the race as the enlightenment of Gautama, who became the Buddha 2,505 years ago today [Wesak Day of 1916]. And yet its significance is not realized by the world at large, who read histories written for it for specific purposes. What are generally known as myths are items of true history, epoch-marking and deeply significant. In this land of Religion, both among Hindus as well as Buddhists, the Full Moon Day of the month of Wesak is held in reverence for reasons varied and sundry. The High Gods who guide, unknown and unrecognized, the slow evolution of humanity, have their own way of teaching and recording, and one of these is through the medium of popular legends and tales.

THREE NOTABLE EVENTS

On this Full Moon Day not only that Rishi became the Buddha,

¹ Watch-Tower, June 1916.

but also was He born in the Hindu Royal House of Kapilavastu and became known as the gentle Prince Siddhartha. And on the same Full Moon Day, when His time came, after 45 years of blessed teaching of the Noble Eightfold Path, that Master of Masters, that Perfect Teacher of Gods and men, cast off His superb body, 80 years of age, and passed out of the sight of flesh to continue His work of blessing from heaven on high. Thus three notable events—of birth, of reaching Buddhahood, of casting off his fair garment of flesh—took place on this Wesak Full Moon Day. In holy memory thereof all those below His august rank have ever since observed it in the Sacred Sangha.

THE YEARLY BLESSING

There is a strange belief, handed down by tradition, and reverently nurtured by the devout Buddhists, that every year on the Wesak Day the Lord Buddha blesses the race of men who are His younger brethren, and thereby the world

is enriched in spiritual power and potency.

LET US REMEMBER HIS WORK

However that may be, in this Aryavarta where He was born, where He "set in motion the Royal Chariot Wheels of the Kingdom of Righteousness," where through His preachings hundreds crossed the stream of Samsara and reached the other shore where bliss abides, this day ought to arouse latent memories of a far-off past when He left India glorious in all expressions of life and labour. Lord Gautama ushered in a new era of progress for the race of which He was the first to reach Enlightenment. He also introduced a new epoch in the story of India's culture, both spiritual and sociological. The fetters of creed and dogma, the limitations of bigotry, the narrower outlooks of life, had worked their natural havoc in our Aryan civilization, and He was born, "this last of many times," to break those fetters, to remove those limitations, to widen those outlooks. How marvellously He did it all is a matter of history.

LET US READ HIS LIFE

In that splendid and most inspiring poem, *The Light of Asia*, Sir Edwin Arnold has given us, in superb musical language, the marvellous life-story of this Man of Perfect Stature—His royal birth,

His marriage of exquisite love with that embodiment of spiritual charm, Yashodhara, His life in the Palace of Pleasure, His seeing the life of the sorrowful, His reading the sign of His mission, His escape from the prison-palace, His wanderings, His questionings, His meeting with the tender Sujata, "wiser than wisdom in her simple lore," His wending to the Bodhi Tree, His solving the mystery of existence and pleasure and pain, His gaining Illumination, His return to the Deer Park at Kashi, His founding the Sangha, His establishing the Dhamma, and then His passing away—all never-to-be-forgotten incidents of spiritual value and significance.

LET US PRACTISE HIS TEACHINGS

In our world of today, where strife begets pain, struggle begets poverty, war begets bloodshed, we have forgotten the gentle ways of Peace, the joyous paths of Ananda. Naturally we may crave for the priceless boon of knowing the secret to "grow content, from time of tender shoot to time of fruit" which this Master searched and found. If only man, "nursed on blood," turned his feet to paths of Forgiveness and Love and lived as the Buddha taught, understanding the Four Noble Truths—the Sorrow, its Cause, its Ceasing, and the Way—the Noble Eightfold Path, he would arrive at that fair garden where "spring the healing streams,

quenching all thirst," where "bloom the immortal flowers, carpeting all the way with joy." Immutable Peace would then be his, and Power of the Immortals, and Wisdom which is Love, and Labour which is Joy. May this Anniversary Day bring its benediction to a sorrow-laden world; may Peace come to stay where strife is; and

may every man, irrespective of his creed or his clime, learn to love and serve the High Deliverer, that Lamp of the Law who assured us:

Enter the path! There is no grief like hate;

No pains like passion, no deceit like sense!

Enter the path! far hath he gone whose foot

Treads down one fond offence.

TOLERANCE AND ENDURANCE

I seem to have been talking a great deal about these two "Qualifications for the Path" recently. In these trying yet wonderful days perhaps they are greatly needed. I have tried to emphasize the real and wider meaning of the Sanskrit terms, *Uparati* and *Titiksha*. The tolerance of an Initiate is not the supine, condescending, "let alone" attitude. It is a warm, sweet, "letting people be as they are" frame of mind. Once Dr. Besant told us that a Master of the Wisdom never had a feeling that anyone should be *other than they are*. In His world there are no "good men" and "bad men" but only souls at different stages of growth.

Similarly with *Titiksha*, often translated Endurance. It is not a mean, *grudging* "putting up with things." It is a glad, humble and whole-hearted acceptance of events as they are, without wishing them to be different, realizing that Life means only our good, and is trying to teach us wonderful lessons. Once again Dr. Besant told us that when she was going through a very trying time, she sighed and wished it would pass. At once the Master spoke to her and said: "Do not wish that, or it *will* pass." So continually, through ignorance and smallness, we "interfere with life," creating karmic complications which are worked out in other lives.

CLARA M. CODD,

The Link

THE PLACE OF INDIA IN RECONSTRUCTION

BY RUKMINI DEVI

[Fourth Convention Lecture in the 66th Annual International Convention of The Theosophical Society, Adyar, 29 December 1941]

FRRIENDS: It ought to be fairly obvious to every one in the audience what India's place is in Reconstruction, for, of course, I take it for granted that by reconstruction is meant the reconstruction of this world as it should be in the future, and it ought to be obvious, for we have all been thinking about it consciously or unconsciously.

UNITY

There is no doubt that India has a definite place in this Reconstruction, and that India has a definite message to give which will help the world to become a much happier world in the future. I feel I can go as far as to say that the keynote India can give is so much the heart and essence of life that without it I do not believe that there can be Reconstruction at all. Every nation has its own great contribution to make today.

It is not enough to study different aspects of Indian culture. It is not enough to have a theoretical knowledge of India. It is not

enough to be patriotic or to find fault with the existing problems of India, but it is necessary to know India, not by an intellectual or book knowledge, although this may be necessary for those who are not able to find any other kind of knowledge, but it must be a knowledge that comes from the spirit, that comes with this deep feeling that gives you understanding of the soul of India.

Because modern India is a very complex India with so many problems, there are those who may be un-Indian in spirit who believe in a complete westernization of India. There are those who believe in freedom for India but want that freedom to be a copy of freedom in the West. Or there are those who sentimentally take all compliments paid to India as being personal compliments to themselves. Many audiences clap and say "Hear! Hear!" when we say how marvellous India is. But are Indians marvellous? Are we marvellous, and are we helping to bring all

this marvel and greatness in India to the modern age? Are we helping to bring this soul of India into every field of activity?

India has a great contribution to make, but what is the essential quality that differentiates India from any other country in the world? This true understanding and philosophy of life, if there are those who can understand it, is that the spiritual life is never divorced from the physical. No subject is a subject considered in itself alone as isolated from all other subjects. No one says: "We will help in the economic field, or in the social world"; or: "We believe in science, art, or religion." To be really Indian, we must know that life is one. Art is not separated from economics or economics from politics, because these are all life, and it is life that matters. Whatever field we take, it is composed of people, and where there are people and living beings, *there* there is life which we have to understand and put into practice.

India is a Continent. Sometimes people who criticize India for all her differences forget it is a huge continent, and it is remarkable that throughout all India there is this thread of civilization and undercurrent of unity in thought and feeling, though in modern times it is not expressed as much as it should be. Barriers are coming into India.

REVERENCE

The spirit of Indian education is not merely to teach or to help a young person to become prosperous in life, or to teach him to cope with different subjects of life, but it is to help a young person to be a great citizen of the world, and to make his own highest contribution to that world. It is easier to educate a young person to do harm than good through an emphasis on the personality. It is upon the divine aspect of the child that Indian education lays stress. That Divinity is always recognized. That should never be nor is forgotten in true education. Whatever the expression of the child it is always understood. That is why the stress is laid on different temperaments and types. No child is considered a mere child. Reverence is given to every type, for the child is accepted as a representative of God. That spirit was an intrinsic part of education, and inspired all forms and systems as the very heart and soul of Indian education.

In olden times it was considered that the profession of a teacher was the most glorious and beautiful one in the world. I am afraid that today if people cannot earn much money or are not capable of doing much else, they take teachers' diplomas and ask for posts in some schools, as I know by experience. Then you will hear people say: "He is only a schoolmaster." Such

phrases one often hears. Oh if we could hear: "He is a *Schoolmaster*. Therefore he is a great man." That is how it should be. What a responsibility to have these hundreds of people in your hands with their future dependent upon you!

This great ideal of reverence and the teaching of reverence is an especial key-note of India. Unless there is that reverence coming into modern life there will never be mutual understanding between nations, faiths, or in any other field. Take the religious field: Hinduism is the oldest religion in India and for many centuries has been the chief religion. Yet many other religions have come into India. These other religions were not driven out, nor was one religion considered superior, but an opportunity was given for the new religion to prove its worth. Now we must revive that ancient spirit and show to the world we can live in mutual respect and understanding. That was true in India before the political attitude came into people's minds. If you are a good politician it is fashionable to deride other religions. If you do not, you are not a good politician. Hinduism has never been a religion that believed in converting others to its ranks. I have been asked by western friends: "Why are we not allowed to join the Hindu religion?" I have replied: "Why do you want to join? Do you not have a

beautiful religion? Beauty is the heart of *all* religions." That is why there was no proselytizing in ancient times.

CULTURE

You may wonder, since I am always talking about ancient times, whether I want the relics of the past restored. What is beautiful is beautiful for all times. It is a mistake to say a particular idea belongs to the past. If it belongs to beauty, it belongs also to the present and to the future. This Banyan Tree which we all so much admire and under which we are gathered today would not be of much use to us as shelter were it only a young tree. Great things, when old, become more and more beautiful.

In the field of culture we have a notable contribution to make. Again the spiritual quality is the key-note. What is happening in the field of art in many western countries? I will not say there is no art, for there is a wonderful classical art, but there is no doubt in my mind that art has expressed ugliness and war. It is the release of beauty which is essential. How can beauty come when your mind is only full of intellect and destruction, when even what you build is for the sake of destroying? So much vulgarity and ugliness have come into modern art, and even in India it is becoming the case. However much we may call it art,

we are often copying. We see the many temples of Egypt, of Greece, of India, we see our bronzes, we contact the great music and literature, we see the beauty of real art, and then we realize that art is not merely a subject to play with, it is a definite contribution towards the helping of the world, which brings so much happiness to the world. It did not happen in an obvious way by speeches, by meetings, but art produces an unconscious effect, and it is that which has affected all of us in India, that unconscious art we see in the ordinary, the poor people. Because of a great background of religious influence and devotion, India has been able to express great and wonderful things that will last for ever and for ever. Wherever there has been an inspiration of a great Truth solidified and expressed in terms of colour, sound and form, there will you find that art is permanent and lasting. Imitative art can never be lasting.

I have been told at times : "Such and such a type of dancing will not appeal to the public." It is not the business of the artist to cater to the public, but to show it what it ought to appreciate and to learn. Cinema music, jazz, is much more popular than good music. "A good concert is much too long nowadays ! Dinner is waiting for us at home." But the time for dinner is forgotten when listening to cinema music.

Look at the glorious architecture of old India. If we copy it, it can never bring real inspiration. People who created great things did not copy. They felt the inspiration and the inspiration came naturally. We have today to feel that inspiration. We can only feel it when we have learned to plunge into greatness, the true spiritual soul of India.

The India I mean may be quite different from the India that is meant by a great many people who give patriotic speeches, though some of them are the most western people imaginable. When I look at their home lives and the way they have forgotten Indian culture and the true greatness of India, I see that whatever they say it is only lip patriotism, for to be Indian we must live Indian lives, though not narrow Indian lives.

If we can understand these ideals and bring them into India today, we can contribute something to the Reconstruction of the world that will bring so much happiness to it.

THE ROOT CAUSE OF WAR

Why is the world full of war ? Because there is no understanding. Mind has taken the place of heart. Every single thing is an expression of the great intellect of humanity. There is no true balance between the mind and emotion. The arts have to take a definite place in India, for a love of beauty will stir the emotions, will give the

balance. Science is a wonderful thing, but it is making mechanisms for war—bombs, tanks, submarines, and with them teaching people how to kill. Why should not scientists do that which is meant for Reconstruction rather than destruction?

Some people have said unless we have this destruction there can be no Reconstruction. If there were no war, we might not have thought of this particular title for a lecture. It is making all of us alive. It is making us feel that the world is in such unhappiness that we must think and think quickly, and try to build something that will last and bring lasting happiness. Great ideas of chivalry and philosophy, all these pervaded Indian life, bringing that particular key-note, the key-note that will stir the emotions into right ways, those that produce not cruelty but happiness.

RECONSTRUCTION TO BEGIN WITH ONESELF

We have been very satisfied that the war was far away, and it was very difficult to stretch the imagination so that we could go across the ocean and realize that people were suffering. But when the war comes as near as it is today we are nervous. Perhaps now we may feel what war, what misery, can be.

What shall we do in the future? This war, if we are to defend ourselves, will be at the sacrifice of our young people. Most young

people have to go to war to defend the country. After the war there will not be so many young men. A very large proportion of humanity will be women, because the mothers, sisters, wives were left at home while the sons, the brothers, the husbands went to protect the country.

Then there are the children who will be left. Their education seems to be one of the most important factors for Reconstruction. But before we start educating them, we must educate ourselves. We must know what we want to do. We must reconstruct ourselves. What about our homes? Is there cruelty in our homes? Are there not narrow and ugly ideas which have been blamed on religion, but which really have nothing to do with it? Are our children in the home really understood and happy? What is the place of Indian women? Oh I know the answer will be: "Indian woman today outshines man and is coming to the foreground." But not as much as you think, as she ought to do. Still there is unhappiness in the villages, and I am convinced that woman is an essential factor of Reconstruction.

HOW WOMEN CAN HELP

I have been wondering why in the Hindu traditions the Kali Yuga has been called the age of woman. Some have thought it is because the Kali Yuga means unhappiness. But

it is because there is unhappiness, destruction, woman will have to come to give the spiritual key-note to the world. I think this is absolutely true.

Among the women of India there are two extremes. One extreme is the orthodox, those who are in their homes, the so-called uneducated, hard-working women; or those who have gone to colleges, who have come to the foreground, but are thoroughly westernized. India may be thankful because our village women have not yet had education. It might be a good thing they are not educated until the right education has been provided, and the right education should be provided if we are going to safeguard the future of India and of the world. I can go one step further, though I am sure that a good many men in the audience may take exception to my statement, that I should like to see India entirely ruled by the matriarchal system. On the Western Coast there is the matriarchal system. There has not been child-marriage. There has been a recognition of women; though they do not go in large numbers to colleges and schools, they are well educated. They have so much freedom that they have their own choice in marriage. But modern people of the Western Coast are trying to copy customs of the rest of India, and the system is going.

Women are physically weaker than men, but the time must come when they are equally free. Unless they are, the world will never find happiness, for the stronger will always try to take advantage of the weaker. But shall we not learn the lessons of the war? For thousands of years there have been great Teachers. Lord Zarathustra, Lord Krishna, Lord Buddha, and many great women and many great teachers and saints and leaders have come into the world for the helping of the world. They have helped it, but what happens is that the world is improved only for a short time and then it forgets all about the teaching, if it does not actually deteriorate. So again there is need of the Avatara. Did not Shri Krishna say: "Whenever there is decay of Righteousness, then I myself come forth"? Righteousness will decay because human memories are short. What we have to do in Reconstruction is to arrange everything, not trusting to memories but to a system by which it is impossible to have unhappiness and misery.

AHIMSA

In so many ways is there unhappiness in modern India, and we have to believe in the principles of Indian life, in the great truths of India, before we start reconstructing the world. I do not believe in lip patriotism but in an Indian life, and

in that chivalry that really gives to a weaker person an honoured place. That is one of the key-notes of India that has been expressed in her philosophy throughout all ages.

How are we practising this *Ahimsa* which has become such an important word in the modern political vocabulary? *Ahimsa* means a positive going forth to help those who are suffering, to help the animals and the children, to give an honoured and happy place to the women of India, and then the poverty problem will be completely abolished. I am not in agreement with the idea that all can be completely equal. We are not all equal. For example I am giving a speech. Some of you may not be able to give a speech and yet can do something which I cannot do. The lowest standard of living should be high and the highest standard of living should not be luxury, should not be too high. Here again look at the old system. Clever people were enjoined to earn money. But they had not only to earn but also to give. The first part of the duty is properly performed, but the second part has been forgotten.

We talk about poverty and sharing, but how shall we share? What are we doing to help those immediately around us? It may not be with more money, but let us give the comforts and the attentions that are so needed. These are problems which are really part of the war

problem, for I feel the war has come to destroy some of these wrongs.

In regard to the animal kingdom. Unless we are working officially in humanitarian or animal leagues we do not think very much of the animals. In the West there is terrible cruelty to animals, as we know. But strangely enough while vegetarianism in India is growing less and less, in the West it is growing more and more. Indians are becoming meat-eaters and meat-eating in the West is becoming less fashionable. Those in the West who do not eat meat are converted vegetarians, while the vegetarians in India are habitual vegetarians who do not know why they do not eat meat. So the moment a young person goes to the West, he thinks: "I feel terribly awkward to eat a cauliflower when all the others are eating corpses." I know it is said: "But is there not life in the vegetable kingdom! How can you eat vegetables?" But these are all weak arguments. A person with tenderness does not need these arguments at all. No matter what is said, if your heart is full of pity and sorrow for the sufferings of others, you will still want to go your own way, your heart will not allow you to be cruel. In India we may not be hunting and wearing furs, but what are we doing for the poor horses and bullocks, for the dogs in the street? Until these problems are solved there will never

be peace. If this war ends, there must be another war, for who is to suffer the Karma of such cruelty? Unfortunately the animals cannot talk. I wish they could and I could become one of them and say: "Let us all go forth and fight for our happiness."

The same thing is true about children and the place of women. You still see men being much too ashamed to carry parcels when women are near. That is true even among the servants. Are western women happier? I do not think they are. In the western world, in an unconscious way, in a very unpleasant way, women are still subservient to men. They are earning their living in the business world, colleges and professions are open to them, but the whole idea of the dependence of woman on man is strong in the world. Before Reconstruction can take place, that must be removed and the idea of Motherhood glorified.

You do not want to say "Father India" but "Mother India." If you were to say "Father India" you would not feel so great a thrill, except perhaps a martial one. When you say "Mother India" you think of Ahimsa, of tenderness, of the spirit of greatness, of an age-old India which is all the time radiating a marvellous spiritual power.

THE REAL INDIA AND HER GIFTS

Though I have talked of modern India there is a solution to every

problem if we read with spiritual intelligence the answers. Everywhere we go we find that India has a message to give. She can teach us so much if we can learn from India today; as we walk in the villages or go to the Temples, or hear great music and contact the art or the simple art of the villager, and the very simplicity and reverence of the ordinary so-called uneducated people, we shall contact what India really is.

I do not mean that we must not be receptive to new ideas. If we are not receptive we cannot give. We must take what is beautiful before we can give. It is only that mutual receptivity that will bring the nations together, that will bring understanding. India is not understood by western nations, India is not understood even by some Indians. Let us all be Indian in the right way. Let us bring down these great truths and put them into practice. Let us adapt them, if we will, removing anything that is ugly. Let us bring these great things into India once more. We should have inspiration and not have to copy others nor have to study what others are doing. We should do things because we know they are great.

The principle of chivalry, of beauty, of reverence, of simplicity, all these truths India can give, and still more the great and marvellous principle that believes man is merely

a part of the scheme of evolution. In the West they believe that man is everything. We say that we as men are nothing. There is a Divinity that governs the world and it is that Divinity that matters. It is that Divinity which is destroying and building the world, and we do not believe too much in the all-powerfulness of man. The linking up of the Spirit with the vehicle, the transmutation of the lower into the Higher and the bringing down of the Higher into the world, these are the wonderful Indian principles.

There is the truth that the Motherhood of India can teach, and if all of the nations will study and feel and be inspired, India will give a key-note to the world of Reconstruction. She can give a heart to the world of intellect, and without a heart no being can live.

Let India give sincerely and truly and her gift will glorify all subjects in the world, and the whole world will benefit from this truth, and there will be a true Reconstruction which will last for all time.

THE HEAVENS DECLARE . . . II¹

BY HELEN VEALE

THE War has entered, since December 7, on yet another phase—perhaps its penultimate—with Japan's sudden attack on American and British outposts in the Pacific. So the Wheel moves on to the completion of its turn; so eternal purposes reveal themselves, and the mightier nations can no longer hold aloof, but must choose their side and play their part, or surrender their might.

Astrologers have been reproached, as usual, for a fair number of unfulfilled predictions, inspired by "wishful thinking," or a desire to satisfy an avid public, rather than

by sound and realistic applications of the traditional wisdom of the stars. Unfortunately the false prophets far more easily win credence and support than the true ones, who refuse to utter "smooth things" to expectant ears. But students who are willing to face facts, however formidable, will soon convince themselves that the astrological grounds for predictions of Hitler's death or an early end to war were of the slenderest, if any were at all adduced. By comparison of the original War horoscope (produced in *THE THEOSOPHIST* of August 1940) with the personal nativities of national leaders and rulers, we can fearlessly look to ultimate

¹ The first article under this title appeared in our issue of June 1941.

victory for the allied Democracies, and trace to some extent the general course of the conflict, and likely periods of major and minor crises. Each climacterie is an opportunity, for good or ill, and the extent to which human actors use or neglect it determines its total effect. So it is undeniably true that victory might already have been reached, if full advantage had been taken of some fair opportunity, or if traitors and open enemies had been less successful in using some other opportunities. These "if"s and their potencies justly measure the free will of nations and individuals, who even in such a titanic conflict can choose to co-operate with Heaven or hell, Suras or asuras, but always to the ultimate working-out of the Will of the Lords of Life who direct evolution.

So it is unwise to predict too positively the end of the war, with all its side-issues and developments, though it is clear that, since the great climax indicated by the planetary positions last May, the defeat of Hitler has begun and is steadily progressing. In THE THEOSOPHIST of June 1941, a map of the skies was given for Noon at Adyar on May 11, Vaisakh Full Moon, and some explanation was there given of the extraordinary nature of the portent, six planets being in close conjunction in the sign of Taurus, opposed by the Moon and squared by Mars. That marked the greatest

climax in the war; forces of destruction were at their strongest, and civilization might well seemed doomed. Actually it was on the night of May 10, the eve of Full Moon, that the worst of all the air attacks was made on London—and London, battered, burnt and "blitzed," stood it with unshakable courage and faith in victory. Big Ben was unsilenced, though a trifle out of temper! That night Rupert Hess was dropped in Scotland, almost certainly bearing on him secret overtures to British leaders for a dishonourable peace, based on the projected attack on Russia. That insidious attack on British honour also failed, and Hitler drew off his forces somewhat from an unvanquished England, to start on his desperate Russian adventure, where early successes were also to meet with grim resistance, and turn in due time to ignominious retreat.

Mussolini has already been well beaten, and Hitler's reverses have begun, though he yet has huge reverses of strength. Now the third Axis partner has been called out, and Japan has entered the lists, causing the United States to shed her last traces of reluctance, and join fully the defenders of civilization.

A horoscope made for Washington on December 7, at 3.20 p.m. by Eastern Standard Time, when President Roosevelt announced that the U.S.A. was at war with Japan, shows an interesting situation.

For Saturn and Uranus in conjunction in Taurus are right on the Ascendant, showing the suddenness of the onslaught, and some calamitous results, for as usual the democratic powers were insufficiently prepared for a treacherous attack while diplomatic channels were still open. But Jupiter is rising in Gemini, America's sign, in good aspect with Mars, strongly placed in Aries, England's sign; and the powerful influences shown in the map can, and will, be used by the Allies to retrieve early losses, and quicken the process of clearing up the world situation, especially as Venus in mid-heaven in Aquarius, Russia's sign, favours a continuance of the Nazi debacle on the Moscow front.

Many students have been recalling with interest the predictions, based on Astrology, of Nostradamus, the French Doctor of the early sixteenth century, who foresaw the leading events of the French Revolution and the career of Napoleon, and who seems to have predicted Edward VIII's recent renunciation of his English throne, and the rise of an oppressor whom the Astrologer calls Hister, whose fall and violent death are connected with Saturn in the 13th degree of Leo. A reference to Hitler's birth chart, reproduced as aforesaid in *THE THEOSOPHIST* of August 1940, for comparison with two other charts of vital significance, proves

Saturn to be in that identical degree, the 13th of Leo. Curious, but absolutely true!

Nostradamus cites 1944 as the date of the close of war, but this need not be taken too precisely, and there seems a strong probability of this ending sooner, if the democracies do not slacken in their efforts. Early in 1943 Mars will return to its position of Exaltation in Capricorn that it held in September 1939, and King George's progressed horoscope shows in 1943 a fresh sign, Sagittarius, reaching the ascending horizon, in conjunction with his natal Mars which is well aspected to Jupiter, strong in mid-heaven in almost exactly the same degree of Leo in which Hitler has Saturn. So from the beginning Jupiter and Saturn have stood for the chief protagonists in this World War, and these two have only recently drawn apart from a close-locked conflict in the actual skies, a conjunction lasting almost incredibly from May of 1940 for a full twelvemonth. Jupiter has passed on into Gemini, marshalling America into line with her trans-Atlantic kinsmen, and though Saturn still shines down on us balefully from Taurus, it is now in conjunction with Uranus, a planet of release and iconoclastic regeneration. The Great Judgment of the Peoples and Nations of earth still proceeds, but the end is in sight. So mote it be!

THEOSOPHY AND RECONSTRUCTION

BY C. JINARAJADASA

[Mr. Jinarājādāsa presided over the 10th Annual Session of the Bombay Theosophical Federation on 20 September 1941. His opening address was entitled "Principles of World Reconstruction after Peace." Unrevised notes of this address were printed first in *The Bombay Theosophical Bulletin*, and later reprinted in *The Link* and other journals. Mr. Jinarājādāsa has slightly revised these notes, and as printed below the article is practically a summary of the Sixth Convention Lecture delivered at Adyar, 31 December 1941, to the 66th International Convention of The Theosophical Society.]

THERE will be a peace, when and how, it does not very much concern us for the moment. All nations are so interrelated, especially economically, that the duty of support, the duty of assistance, falls upon all alike, naturally upon the strong first. War is a special expression of hatred. It is a kind of collective hatred. There is no difference between little hatreds as between ourselves as men and women, and the collective hatred of a nation. Mental hatred causes war sooner or later.

Hatred is often due to a kind of greed. Not only the greed of the armament makers, but the little greed of the little shopman is equally the cause of war. Trickling water washes away the great embankment of a mighty river. In exactly the same way, the world's hatred is slowly being accumulated by the private hatreds of private citizens. The greatest way of adding to

hatred is of course the national hatred, where a nation gets the idea that it has a certain divine right to rule. Such a greed has during the last sixty years been growing in Japan, Italy and Germany. Fortunately here in India we have been protected from this madness. We have been so protected that there has been no need to dream of Indian expansion.

All this sense of nationalism produces intense hatred, and this hatred is added to by many factors. Look how much hatred is engendered in the last twenty years here in India between the Hindus and the Muslims. It is something ghastly. In the South we have the hatred between Brahmins and Non-Brahmins. Wherever there is hatred it is adding to the great reservoir. Similarly the economic system we have engenders hatred. Equally think of our own private lives with regard to the way we treat our servants,

the long hours that we make them work, our attitude to them. In religion hatred is being engendered by any kind of an attempt at conversion. It is a surprising thing that in the name of religion hatred is being engendered. One cause of hatred is the colour bar, and the hatred against the Jews particularly developed in Germany. There is also hatred on all sides for little things, such as luxuries. And there is another serious cause for hatred—the cruelty to animals. Can you imagine the spirit of hatred in the animal that is killed? And the hatred is all the more when the killing is useless as in sports.

When there comes the Reconstruction, all these things we have referred to will have to go if we are to have a true peace. You cannot transform human nature, but all things will have to be modified fundamentally. I want to suggest certain fundamental principles. The first and most important matter is the relation between capital and labour. In the Reconstruction a nation should take charge of both capital and labour. Here we can take a leaf out of the book of national administration which was developed by Mussolini before the war. He had slowly developed the idea of the Corporate State. He divided all possible types of workers, manual, intellectual, etc. into 19 corporations. He arranged for the corporations to have a little parliament.

The chairman of the parliament was to represent the nation and there was no one who could challenge the decision of the chairman. Thus the nation must take charge of both capital and labour.

Secondly, one of the great reforms necessary throughout the world is the nationalization of land. According to the law code given by Manu, the land is the people's land whose representative is the king and there can be no exploitation. What is needed is that the nation should enter in. Now, without going to a revolution, a massacre of helpless well-to-do people, it is possible slowly to bring about such a great change, where all the land shall clearly be recognized as belonging to the nation.

In the general scheme the first thing is to nationalize the banks. The banks must represent the nation. With every opportunity for private work and industry, what we need today is the sense of the nation, that all that is being done must be finally for the sake of the nation. Similarly, too, it is the nation which should direct commerce. The nation must say: "I am going to supervise the industries; I am going to see that there is no industry too many in number." So in mines, mills and factories, the nation must enter. You must produce for the needs of the nation and for export but not for cut-throat competition.

A completely new attitude to religion is necessary. There is hatred, because we think of God in such a limited way that we feel that God can be worshipped in our own way only. The first change we need is to respect God's agents, to look upon our fellow-man as an agent of God so that you give him respect. You may have a completely different road to God, but you give him respect. If respect is developed there is ample room for each in our private divisions, and the quality of hatred will be removed from the divisions.

One principle to be clearly kept in mind, which has not been done in the past, is the equal position of women with men. It is impossible to bring about a true civilization merely as a result of the deeds of a little more than half of mankind.

The long-standing problem of colour will disappear with the development of business. See how the work of the Rotaries started in America. It is an indication that wherever there are business relations intertwined, these differences of race and colour become minimized.

All these great principles must be applied in the after-war conditions by a Directorate of peoples. On the political side the League of Nations has practically disappeared, but not on the side of labour. The great International Labour Office still carries on. In the Direct-

orate of Peoples, not of nations, even the peoples of central Africa, who are ignorant or savages, must have their representatives. It must tell each nation: "You shall do this and not the other."

This Universal Directorate will have to have Sub-Directorates, for the whole world, to tell each nation what exchange it shall have, how much it shall export, how much money it shall deal with. This will stabilize the exchange of the world. Similarly an Industries Directorate will definitely tell each nation what it shall go into. It has to tell exactly what commodities are wanted, how much cotton is wanted for the whole world, and what proportion must be produced by India, or Japan, and not allow each people to do exactly what it likes and upset the economic order. There must be similarly a Labour Directorate for the whole world. Because of the Air Service, there is now an increasing danger of carrying infection and epidemics from one place to another. So a Hygiene Directorate is needed. There must be a Power Directorate that will control the power of the whole world, the electric power, the water power. The general principle is that the whole world stands together, and it is the business of the World Directorates to attend to these needs.

So there has to be a Transportation Directorate that shall control all shipping and all the railways of

all the countries. There is something of this now as in the last war. All the ships of the allied countries are being controlled. In the same way there has to be a world control of all possible means of communication.

All these schemes require what the League of Nations did not have, and that is a Police Directorate of the world. There was no power behind the League. The nations are beginning to realize that, if there is to be a world peace, there has to be a World Police Directorate.

If we are to have a real Reconstruction that shall be permanent, we shall have to modify *everything*. Are we ready to modify all the things that are necessary? You will accept several things gladly, things which are ideal but do not concern your private lives. There are many who theoretically agree that women should be helped to advance, but who do not help them to so advance; they are not ready to give away anything that is their own. Thus every one is involved. What we need is essentially a great change. We have to change the singular personal pronoun "My" into the plural pronoun "Our." This will bring about a profound change. That is what we Theosophists are busy doing. Our work may seem of small consequence; but it has a profound consequence. If there is to be right action, there must be a right idea, and it is for that purpose that during the last 66 years Theos-

ophists have throughout the world been proclaiming the idea "Our." Our conception of religion is the Universal Brotherhood of mankind. Vivekananda went to America in 1894, but The Theosophical Society had been working there since 1875, so when he went there it was possible for him to be understood. We were the advance-guards. When Tagore went to S. America, he was well received, but for 40 years previously The Theosophical Society was familiarizing people with the ideas of the great culture of India. It is our work in The Theosophical Society to be the advance-guards of the World Reconstruction I have spoken to you about. Study Theosophy and you will find more principles. I have only set down a few.

All that I have said can be summed up in one principle which is the very root of Theosophy. It is "Man is Divine"; wherefore all conditions are good or evil, in so far as they give man opportunities for discovering his Divinity. What is right in civilization are conditions which will enable man to discover the God within him; what is wrong is whatever opposes that discovery.

If we wish to see the end of war, we must have a completely different principle from "Each for himself and the devil take the hindmost." It needs to be replaced in the new World Order by the principle of "Each for each, and God for us all."

SIGN-POSTS AND ROAD-MAPS

BY MAUDE BRUMM

THEOSOPHY, the Ancient Wisdom, the Wisdom of the Sages, is God's Wisdom, the possession of which is being striven for by all beings either consciously or unconsciously. When we realize the Unity, the Oneness of all Life, we need go forth no more from our Father's House. Until that state of perfection is achieved we are tied to the wheel of birth and death. We must attain the perfection Christ spoke of when He said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Until that time in the future you are greeted, as you enter the physical world, with a *custom-made* vehicle, your physical body. You are born with a certain type of mind (it may be a 4, 6, 8 or even a 16-cylinder); a certain pattern of desire-nature, refined or otherwise as the case may be; but we created these conditions; by our past thoughts we shaped and fashioned our present form, and if not to our liking today we have none to blame but ourselves. We think along certain lines today merely because it was our habit to do so

when we lived before. As you think in this today, so shall you create your tomorrow.

As you enter your custom-made car or vehicle, you discover that you are your own chauffeur. You have the *very* car you bargained for and ordered in your past life. You may be displeased with the colour of the car, its finish or lack of it, but this particular vehicle is best adapted to your needs with your present understanding of life.

Fortunate indeed is the chauffeur who possesses the road-map of Life—Astrology—giving an insight into his nature which is simply marvellous. He sees his own character depicted within the circle of necessity, (which is the horoscope), with all his capacities and limitations, his strength and weakness, his vices and virtues, accurately traced therein. Is his moral development weak and the intellectual side strong? Then the former must be stimulated and developed. We must ever appeal to him through the heart rather than the head, endeavouring ever to present to the individual the greatness of morality. If, on the other

hand, the moral development is greater than the mental qualities, then it is ever the mental side of the character that must be stimulated, endeavouring to reach perfect poise and balance between the heart and head.

The shortest and most direct path to choose in travelling up the mountain of Life, whereby to reach the golden summit, is also shown. All knowledge is power, for by knowledge we cut the cord of ignorance and delusion which binds us to pain and sorrow.

Astrology is practical occultism applied to the needs of man. It is the guide or chart of the soul, but the soul must have awakened from its slumber by the touch of Theosophy, Divine Wisdom, before it can grasp the meaning and value of the "road-map" Astrology.

Until this point is reached in evolution the chauffeur has no use for a road-map, because up until this moment he has had no idea from whence he came and whither he is going; nor does he know or care *where* he is at present on the road of Life or Evolution. He has only been interested in cruising around in his car, using a common expression: "I don't know where I'm going, but I'm on my way." Humanity seems to be in much this position at present.

Now, armed with the road-map of Astrology, and lighted with the torch of Divine Wisdom shining

forth from the driver within, he sets forth on the road of Life. Perhaps you are the driver within this vehicle.

Are your lights of Wisdom burning? Possibly you need to add to them the oil of Love that they may burn more brightly and refrain from flickering when blown by the winds of Adversity. They may be found to be in perfect order, but the reflector, the Personality, may be soiled by bigotry or pride, scattering the rays, instead of directing the pure beam of light into ways of helpfulness and truth. You put on the rubber fenders of Tolerance, fill your tires with the air of Confidence, oil your car with the oil of Love and Self-dedication, fill your tank with the gas of Sympathy and Understanding, ever watching that the radiator is kept filled with the pure water of Life.

With the aid of the road-map Astrol, you can step on the accelerator of Will and drive on with singleness of purpose to achievement. *You know* with your present equipment just the amount of speed you can expect to make, and also the distance to the next filling station of Spiritual Intake, Meditation.

Your road-map shows a steep hill just ahead where you may find sharp curves, narrow roads, with many ruts and obstacles. You will doubtless find other motorists who

want more than their half of the road. What will you do? You will turn your lights of Wisdom up high, put on an extra spotlight of Brotherhood, get a good start and go up on high.

About half-way up the mountain of Life, you overtake a car stalled on the narrow road along the cliff called Hate. His oil of Love is exhausted, burned out by the overheated engine of Passion and Desire. You realize you must drive carefully if you would help your brother. You put on your emergency brake of Steadfastness and offer aid to your fellow-motorist.

He is lost on the road of Suspicion, at the cliff of Hate, without the road-map of Astrol, and unable to read the sign-post of Divine Wisdom.

You fill up his engine with the oil of Love, (you have enough and to spare). You offer him fresh water of Life to replace the rancid water of Bitterness and Distrust; you fill his gas tank with Sympathy and Understanding, and turn his lights on high, after replacing his tiny carbon light bulbs with those of greater voltage of Courage.

Then you drive beside him for many miles teaching him to read the sign-posts of Ancient Wisdom. You help your brother to drive forth in the newness of Life with a beautiful understanding and contentment, able to climb the steepest hill,

braving the drifting snow of Scorn and Criticism that often threatens to block the way, but which melts before the searching light of Truth. Before leaving him you place in his hands the road-map of Astrol, and give him the understanding born of Ancient Wisdom, whereby he may read the sign-posts of Life for himself.

A serious accident has been averted. Without the knowledge obtained before you started up the mountain of Life you would have stepped on the accelerator of Selfishness, put the gears on high and crashed into your brother on that narrow road, and both would have been wrecked on the cliff of Hate and fallen into the valley of Fear of Death.

As you continue on your journey up the mountain of Life, your road-map shows bad roads, almost impassable, it reads, with no detour available. Ah! here is an opportunity to develop strength of Character. It is a test of courage as well as a lesson to be learned and assimilated. Do you slow down and stop and wait a year or so, until the road is repaired? Do you say your horoscope shows bad aspects or that your Karma is heavy, and you must do nothing until it clears away? No! You recognize your opportunity, difficult though the lesson may be. You step on the gas, driving with care and understanding until the bad stretch is

behind you. It may be a heavy pull on the engine, but you have developed strength of Character by the ride over the bumps given you by Life. You have been an inspiration to those behind you, even as the motorist ahead has helped you. Those following your splendid example slow down and drive with thoughtfulness born of insight in Divine Wisdom.

As you look back over this trying experience you say, with the poet :

I know, as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right ;
That each sorrow has its purpose,
By the sorrowing oft unguessed ;
That, as sure as the Sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime, punished,
Though the hour be long delayed.
I know that the Soul is aided
Sometimes by the heart's unrest,
And to grow means oft to suffer ;
But whatever is, is best.

I know that there are no errors
In the great, eternal plan,
And that all things work together
For the final good of man.

And I know when my Soul speeds onward

In its great eternal quest,
I shall say, as I look back earthward :
Whatever is, is best.

For the driver without the road-map and lamp of Wisdom steps on the accelerator without the knowledge of impending danger, and drives pell-mell over the bumps breaking his springs of Equilibrium, that let him down into the mud-holes of Despair, there to remain until he calls upon the garage-man of Hope to send him a brother, Compassion, to pull him out with the rope of Helpfulness and Good Cheer.

Once more on the solid ground of Discretion, with all repairs made, he asks his brother Compassion his fee for services rendered. He is given an itemized bill : one set of services rendered to be repaid in the coin of Unselfishness ; one spring of broken and unbalanced equilibrium restored, to be paid in the coin of Control of Speech, Contentment and Compassion shown to your brother-man. The bill is to be paid in *full* during *this* or a *subsequent* lifetime. Signed—"Your Higher Self," the Ego.

It is cowardly to quit the post the Gods elect for us before they permit us.

PYTHAGORAS

MUSINGS

BY GEORGE S. ARUNDALE

FROM time to time I feel very sorrowful to think that in this present body I shall not see the new World Order well and truly established on its new foundations, nor shall I see the old haunts, especially of Europe, as I used to know them and revel in them. I shall not be able to see in this present body somewhat of the increase of life which the world war should be instrumental in releasing. I shall not in the present body see the world renewed, refreshed, recreated and beginning to be joyous and light-hearted with a new life full of blessing to all. It is, of course, true that I may see all this in another body or from another plane of consciousness. But in my present mood of outlook, from the various consciousnesses which are working my present incarnation, I feel I should like to see how the war is working its purpose out in the peace which is to follow. I should like to compare the sacrifices of war with their fruits in peace. I have certain experiences in my present incarnation, certain reactions from the events which are happening in the outer world, which I should like to lay side by side with what is going to happen when peace comes. I should like to feel I had lived through two

periods in one incarnation—first, the period of breaking down and destruction, second, the period of building anew; and I should like to compare the two great events so that I may within the limitations of one incarnation see the consummation of great causes into great effects, at least up to a certain point.

I do not know if I shall have another incarnation down on the physical plane. But whether I do or not I cannot be sure of having that kind of memory of events which I am able to have within a single period of waking consciousness. We all know very well that in the generous and compassionate dispensations of Providence our memories are exceedingly feeble. We know how much obliteration there is of consciousness through the anæsthetic of death and of rebirth.

We do not remember our past incarnations, and thank God we do not. I know that were I to be able to remember even a tithe of what has gone before me I should feel desperate, desolate and helpless. I should see the good and I should see the bad. I should see what had yet to be redeemed and what good is in store for me. And I should be continually wondering, probably

with increasing anxiety at my present stage of evolution, whether for the most part storm or sunshine is ahead. Thank God for oblivion. Still, there are occasions when one would like to have one's memories a little more conveniently adjusted.

I should like to be able in the present body to compare the old world with the new. I should like to see the new world rising up finely on the ruins of the old. But I should like to see these with my consciousness stocked more or less as it is at present. I want to remember the old world as I have known it and lived in it, and I want to compare for my own satisfaction all that will be new with all that has been old.

But there is another aspect of my desire on which I feel disposed to lay much stress. I greatly treasure my vivid remembrances of the Europe I have known, including Britain and France and Holland and Germany and Switzerland and Italy and Norway and Sweden and Denmark and Poland and Austria and Hungary, and other countries as well. I cherish vividly the fragrances and sounds and forms and colours which I associate with particular memories of these countries. The same is the case with the United States of America, and of course in wonderful measure with India. When the war is over, will most of the Europe I have known be no more? Shall

I be as a stranger wandering disconsolately in foreign lands? Will there be no landmarks left for me to recognize? Shall I be as a kind of Rip van Winkle waking up to a world bereft of all those delights and treasures which are so vivid in me today, but which the war may cause to be but desert-memories in the not far distant future?

Such has been Europe's desolation, I am told, that I wonder what is left to evoke and fondle these memories which are such living realities in my consciousness—thought-forms, yes, but forms filled with super-solid matter. The longing for the satisfaction of these memories may perchance sound selfish and reactionary. Why should there be anything of the old remaining when it has been so disastrous to the well-being of all? Away with it all! Well, the Ākāshic Record remains. True, but I cannot read it in my waking consciousness, and I do not remember it from other consciousness.

Of course, as I contemplate returning to Europe after the war, my first thoughts turn to my brethren in Theosophy in every part, and it is my prayer that I may be able to bring to them something of peace and courage amidst their desolation. I shall hope to be the vehicle of the whole Society for helping them to the uttermost of The Society's powers. I shall want to be in Europe, Indian conditions

permitting, at the earliest possible moment when the various nations become accessible once more.

But I shall also want to remember. I shall want to remember all the treasures in my consciousness of country after country, and I shall want to glory in their vivification by worship before the altars of their physical counterparts and veritable actualities. But when I visit these altars what shall I see before my eyes? Shall I see my realities intact or see them in ruins? Perchance it may be well they should be in ruins. But the shock will be no less to me.

All this may be very selfish writing from one point of view, but it is not a little desperate from another point of view. It is all very well to say that one must break the chains of one's enslavement. One must break with the past. One must throw down the idols. One must trample upon outworn habits

and customs. But pain is involved in every such process of demolition—even though some day I shall be able to recall all memories in their eternal realities. Some day I shall be able to see how I have lived and what I have experienced from the beginning of my evolutionary process. But at my present stage of evolution I am practically blind in the darkness of invisibility and imprisoned in the fetters of time.

Therefore do I bemoan a present lot which seems to leave me suspended between an old world which, with all its faults, I would in some-wise know again as I used to know it, and a new world which will be strange and unfamiliar and to me as I am, I fear, cold.

I want to be very enthusiastic about that which is to come. But may I not also be enthusiastic about the splendours I have known in the past and which I should like to see and in some cases hear again?

REINCARNATION

I put my robe away
Near the close of day,
When my play is done
And some rest is won.
Joyously I sleep
Though my dear ones weep—
I put my robe away.

When morning sweet returns,
My heart for action yearns.
Then I come to birth,
Clad in webs of earth;

With a little cry
Look upon the sky—
When morning sweet returns.

I dress myself again
In robes of joy and pain
For another game.
Am I not the same,
Though my face is changed,
And scenes rearranged?—
I dress myself again.

DUNCAN GREENLEES

THE T. S. PLATFORM AND ORTHODOX TRENDS

BY ERNEST KIRK

[I am very glad to publish the accompanying article by Mr. Ernest Kirk who has his own special views on Theosophy and The Theosophical Society. I commend it to the careful attention of my fellow-members, and I shall be glad to publish suitable comments on it, either in agreement or the reverse.

I hope Mr. Kirk does not think that in any way I stifle differences of opinion from myself. On the contrary, it is my constant desire to give publicity to those so far as I am able. In due course I shall myself write a little answer to Mr. Kirk's views, and Mr. Kirk will have the last word. But in the meantime there may be members who would like to comment on the views Mr. Kirk sets forth.—G.S.A.]

FOR a number of years now, Society, meeting at Adyar during December 1941.

I have been considerably perturbed as to the trend and practice of The Society—as represented by its leading members—to settle down into some form of paralyzing orthodoxy, and the acceptance and advocacy of what amounts to a set of doctrines and beliefs; and convinced that this trend is not only in direct contravention of The Society's Constitution, as expressed for example in its Three Objects, but is an ever-growing barrier to freedom and the perception and understanding of those underlying principles of all religions and cultures, so often referred to by us as Truth or Theosophy, convinced of this, I wrote to Dr. Arundale in October 1941, asking to be allowed to place my views on this before the General Assembly of The

A FAIR OFFER

In his reply Dr. Arundale thought that before the matter was brought to the General Assembly in an open meeting it would be advisable to first prepare the ground a little. He therefore made two suggestions: (1) that I should meet a subcommittee of the General Council at Adyar during the Convention, explain my position, and have an informal discussion on the main points, and (2) give expression to my views in an article which he would publish in THE THEOSOPHIST and to which he would call attention and ask for opinions and replies. That is fair enough. And having agreed to this very fair offer, and having already met the

sub-committee in question, this article is the result.

In passing I may say that this is not the first time I have brought up this subject and pressed for a consideration of the same. I did so in an article which appeared in this journal in September 1939, and again in the same journal in September 1940, when replying to criticisms of what I had written twelve months earlier. And from various letters I have received, I have reason to believe that many members are in agreement with me.

In THE THEOSOPHIST for March 1941, for instance, Mr. Redfern, who was at that time President of the North-Western Federation of The Theosophical Society in England, commenting on what I had written, said :

I agree with Mr. Kirk that this process (the crystallization of thought into a creed) has been and is going on, is harmful to The Society and inhibits its usefulness ; and I am willing to co-operate with other members throughout the world who seek to introduce into T.S. work a new or revived current of intelligent and humble enquiry, and to discard propaganda of doctrines.

POINTS STATED IN QUESTION-FORM

The two main points that I raised then, and which I again raise, may be stated in question-form as follows :

(1) As the normal Theosophical work of the great majority of the

members of The Society, especially those in office, is increasingly motivated by a set of beliefs and doctrines, in a way which is equal to a steady propaganda of these, and as it is being repeatedly announced and emphasized that The Society has no doctrines, and all that is binding on any member is the approval of its Three Objects, as these are the facts, has not the time arrived for so amending the Constitution of The Society as to bring it into line with these facts ?

(2) In the event of this being objected to by the majority, on the grounds that it would contravene that neutrality of The Society which it might be deemed advisable to retain, or for other reasons, should not some very definite steps be taken to bring and keep the normal practice of its members into greater harmony with the Constitution, and the claim so often made by prominent members that the T. S. platform is free, open and doctrineless ?

To the above may be added (3), a third main point for consideration : What should be the nature of the steps to be taken to bring about this equilibrium, the equilibrium of practice and profession sufficient at least to nullify the stigmatism of heresy as applied to the activities of any member of The Society who might feel "called" to plough a lonely furrow.

NORMAL ATTITUDE OF MEMBERS

I will deal with these in the order stated.

There can, I think, be no doubt as to the *normal* attitude of the majority of The Society's members. It is quite obviously and quite definitely a doctrinal attitude. It is this, at least, in so far as those taking an active part in Lodge activities are sincere, and not just sleeping and inactive members. I suggest that almost every talk or argument or contribution to any of The Society's journals is strongly coloured and motivated by some belief or doctrine—Reincarnation, involving periodical change from one sex to another; the existence of the Masters as "perfect" beings; Karma as virtually connoting the idea of rewards and punishments; and a whole set of other doctrines and beliefs for which there may be little or no evidence beyond what appears in *The Secret Doctrine*, letters of the Masters, or some other book or books written by one or other of the leaders of the Movement.

I could give scores of instances showing how this works out in practice, but I will content myself with a couple selected at random.

TWO ILLUSTRATIONS

In the April 1941 number of *THE THEOSOPHIST*, there appears a report of a talk given by Dr. Arundale in which he associated

with the First Object of The Society his own personal belief in guruship and initiations. Here is what he says :

The first blessing, to my mind, is of the nature of one of the great—the really great—Initiations. . . . The First Object contains the theme of the initiation. It consists, does this initiation, in a conscious entry into the Universal Brotherhood of Humanity.

There clearly we have the intrusion of a personal belief in the Masters and these "really great Initiations" which comes out by way of a subtle form of propaganda.

Again, in an article on "Reconstruction" appearing in *THE THEOSOPHIST* of November 1941, E. Winter Preston, referring to the subject of education, says :

Education should be based on the idea of Reincarnation. This factor should be fully understood, and education therefore be looked upon as a continuous process, a process *from* a previous life *to* a future life.

But why multiply these instances of doctrinal motivation in the speeches and writings and practice of members of The Society? They are to be found in abundance in almost every speech made, every study class taken, every article written. It is a consideration that weighs heavily though sometimes quite possibly unconsciously in almost every selection of an office-bearer, and the choice of a subject

or speaker for any unusual Theosophical gathering, and even at usual ones.

There is not only little or no attempt to bring forward and make use of members who are known to hold independent views, views or convictions differing strongly from those held and advocated by the majority, but there is much evidence to show that these people are quietly neglected, if not deliberately boycotted.

This is not the place to go into the question of whether this, that or the other view or theory held and advocated is orthodox or heterodox. Neither can the *right* of any individual member to express these views be challenged. All I am concerned with here is to show that a system of orthodoxy of thought *does* exist in The Society, that this *does* dominate the normal practice and attitude of its members, and that this is contrary to the spirit and purpose of The Society as at present constituted.

AN IMPEDING INCONSISTENCY

It is my submission here that this is one of those inconsistencies which is seriously impeding the progress of the Movement, and I ask what is to be done about it? Knowing what is happening, can any real seeker after truth be satisfied with the present arrangement and practice?

Touching on this point in his Watch-Tower notes of THE THEOSOPHIST for March 1941, Dr. Arundale makes the following significant remark:

Whenever a member speaks, be he who he may, I think he should assert the broad catholicity of The Society, and declare that the views he expresses are his own individual views, for The Society has none save those contained within its Three Objects.

But is this practicable? And with the normal trend and practice being what they are, is it sufficient? Would it be human nature, for instance, even Theosophical human nature, for the President of The Society or the General Secretary of any Section, or the Members of the General Council when working as a body, to go out of their way when selecting speakers and topics for a Theosophical Convention, would it be natural for such persons to select anyone regarded by the majority of the members as a "heretic" and who was perhaps so regarded by some of the members of the selecting body themselves?

THE TEST

Is it done? That is the test. The answer lies in a careful perusal of the names and speakers at any of the big Theosophical gatherings, the subjects dealt with, and the manner of dealing with them; the nature of the articles appearing for the most part in Theosophical

journals, and a host of other things. And that being approximately the case, should not some legal or constitutional steps be taken which will automatically provide for an inclusion in any programme of lectures, subjects and articles thus arranged, of speakers and subjects regarded by the majority as unorthodox?

And here I do not just mean the selection of a speaker or writer or public person of eminence whose name from a popular standpoint may be regarded as useful publicity for The Society, and who may deal with some non-committal subject on which there is general agreement. No. I mean some live and very thoughtful member of The Society who whole-heartedly accepts its Three Objects, but who may regard the doctrine of Reincarnation, for instance, (or any other much advocated theory in The Society) as having no foundation in fact, but who is prepared to courteously and impersonally submit nothing but what he or she can substantiate and verify by reason, and what is in harmony with experience and the known and universal facts of life.

If The Society, as is claimed, has no creeds and no doctrines, nothing but its Three Objects (1. To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour; 2. To encourage the study of Comparative Religion, Philosophy and Science; 3. To investigate

unexplained laws of Nature and the powers latent in man), should not such persons be more sought after than they are, and be given greater latitude? Cannot the Constitution be so amended, for example, as to make the inclusion of one or more such persons in the Councils of The Society obligatory, as obligatory, for instance, as is the acceptance of its Three Objects?

NEUTRALITY AND FREEDOM

It may be urged that any such amendment as suggested would be inconsistent with the letter and spirit of the neutrality of The Society. But would it? And in any case if the real purpose of The Society *is* the search for and practice of truth along the lines embodied in its Three Objects, is not the spirit and letter of the neutrality of The Society also contravened when thought gets crystallized into a creed, and when the machinery and efforts of The Society are used in advocating and doing what is virtually propaganda on behalf of that creed? It is all very well to say that the views expressed by the President and by the various prominent leaders of The Society are the views of the individuals concerned and have nothing to do with The Society as such. But when these doctrinal candles, to use a figure of speech, are lit by Theosophical matches, and placed in Theosophical candle-sticks on Theosophical

tables at Theosophical banqueting halls throughout the Theosophical world, it is very difficult indeed for the ordinary layman to distinguish between the *individual* Theosophical candles and the whole setting in which the candles burn.

DOCTRINAL ATTITUDE ASSUMED

It is not that I am advocating any kind of legalization in the Constitution of any kind of doctrine or the absence of any doctrine as a condition of membership. But what I do say is that between the professed broad catholicity of the T.S. platform and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs, there is a wide and ever-widening gulf; and the problem is just how to bridge that gulf, so as to provide complete freedom of action for all the members, those who accept Reincarnation and Karma, and the Masters as their guides, and those who do not. At present that freedom does *not* exist in practice, though it may do so in theory. The interpretation of Theosophy by the majority, and especially by the leaders, is rapidly becoming a dominating doctrinal fetish. In practice it has become the generally accepted doctrinal position of The Society. And as Mr. Redfern in the article already mentioned has truly said:

Any fixity of doctrine imposed or *assumed* for acceptance destroys the

possibility of true brotherhood, for it brings an artificial differentiation between the "orthodox" and "heretical."

And as I have said that assumption does exist. Indeed so strong is it in The Society that there are those who are constantly telling us that Theosophy, as interpreted by them and by the leaders, is the one and only panacea for all evils of humanity, and that it is *the* foundation of all religions and cultures, conveniently forgetting that what they are advocating is motivated by a set of doctrines and beliefs which have been virtually concretized into a creed.

PROBLEM OF BRIDGING THE GULF

It is not, of course, an easy matter to bridge the gulf I have mentioned. In some ways it is a gulf that is universal. In almost every concern there is a majority and minority section. And in almost every concern that professes to function on a democratic basis the majority party in power, while promising all sorts of things, and while making the greatest profession of its fair-mindedness, nevertheless proceeds to legislate and interpret democracy according to its own tenets and views. Even Hitlerism may be said to be an attempt to solve this universal problem.

And truth to tell it is *not* possible to settle matters concerning spiritual perception and real

understanding by the vote of the majority. These things are like the wind; we hear the sound thereof but cannot tell whence it cometh or whither it goeth.

SOME SUGGESTIONS

What proposals have I for bringing the practice and profession of The Society into greater equilibrium? Well, in the first place, some way *must* be found for encouraging the "heretics" in our midst, so that their views may be more frequently heard in the Convention and other lectures, published in book-form by the T.P.H., discussed and considered more often in the Lodges, and all by official approval. Why not? I myself differ very strongly on some points from the views held by Mr. J. Krishnamurti—to show what I mean by an example—but had he not chosen to resign from The Society it should have been possible, with the non-doctrinal Constitution of The Society for him to have had the same freedom of speech and movement within The Society, as he now has outside it. Strictly speaking, and according to the Constitution of The Society, the words "heretic" and "unorthodox" should find no place in its vocabulary.

I am purposely refraining from going into details at this stage with regard to the pros and cons of how this should be done, and confine myself to a few general suggestions.

But clearly its accomplishment ought not to be beyond the possibility of human ingenuity and skill and the application in spirit and practice of the First Object of The Society. To me it is vastly more important than are the various subsidiary activities of The Society, for true freedom in the spirit of real brotherhood lies at the root of all activity.

The fact that the President of The Society has himself suggested the writing and circulation of this article, and has promised to call special attention to it with a view to solicit replies on the matter, is a worthy example of what I mean.

I also think much could be done by a coming together at the earliest possible moment of a few chosen representatives of The Society in each Section—which must, of course, include at least one of the so-called "heretics"—who might work out a plan within the present Constitution and make it applicable in certain areas. Is there anything to prevent this except something that is contrary to the spirit and purpose of The Society and its Three Objects?

And as a beginning, and in response to the suggestion of the sub-committee of the General Council, with the members of which I had the pleasure of a lengthy and useful discussion on this matter on the morning of 28 December 1941,

at Adyar, I have not only submitted for the consideration of the General Council, which I was told would be meeting early in 1942, several amendments to the Constitution, but the following draft of a proposed new rule which, if accepted, might come in under "Rules and Regulations for the Management of The Society" under the sub-title "Meetings and Activities," and to follow Rule 48:

It is well to remember that The Theosophical Society is not the custodian of any set of beliefs, but of an *attitude* of free inquiry.

The acceptance of this broad and doctrineless platform and not the adherence to any particular set of views should therefore be a major consideration in the nomination and election of office-bearers, the filling of any vacancy, the nomination by the President of any members for the General Council, and the conducting of the various activities of The Society, including the granting or cancelling of any Lodge or National Society Charter.

No member should be discriminated against or favoured in any way on account of any views he or she may hold.

One member of the sub-committee made the suggestion of forming a Lodge with members in agreement with myself on this. But that seems to me to miss the point, which is that there should be freedom of speech for all on an entirely doctrineless platform.

I have also been reminded by the Vice-President of The Society of the "Freedom of Thought" statement appearing each month in THE THEOSOPHIST. It is true the matter is put very clearly there, and if officers and members would *act* up to the spirit and letter of this, it is probable that nothing more would be needed and the so-called unorthodox would find themselves as welcome in all T.S. activities as are the so-called orthodox. But we have to face facts. And clearly as the "Freedom of Thought" statement is largely a dead letter, something more *is* needed. Can we, will we, supply that something and thus help to preserve the real freedom of The Society's doctrineless platform for the great work it may yet do in the rapidly changing world?

He who wishes to avenge injuries by returning hate for hate, lives indeed miserably. But he, on the other hand, who tries to drive out hate by love, he certainly fights joyfully and confidently, resisting with equal ease many men or one man, and needing as little help of fortune. But those whom he vanquishes, yield joyfully, not from want of strength, but from increase of strength. (Spinoza, *Ethica*, IV, Pro. 46, Sch.)

A. A.

PEACE OR WAR?

BY ARYA ASANGA

[This important and exceedingly ably written article by my very esteemed brother, Bhikkhu Arya Asanga, is not only worthy of an honoured place in THE THEOSOPHIST, but should receive the very careful attention of all students of Theosophy and members of The Theosophical Society.

I may say at once that while I think I understand the point of view presented by my brother, I am quite unable to agree with it, as I consider it to represent an outlook for which the world is not yet ready. By all means let it be held up as an ideal. But I am convinced that as a whole the world has not yet finished with the lessons of the war and that there still are conditions, and will be for a long time to come, under which war will be inevitable.

Therefore, as an ardent Theosophist I stand for the participation of every nation and every individual in this war which I regard as a War for Righteousness, just as Bhikkhu Arya Asanga, no less ardent a Theosophist, stands for the contrary view.

I shall be very glad to publish suitable correspondence on this most important subject.—G.S.A.]

I AM an old Theosophist with some experience no doubt. More than forty years have gone since I came in contact with Theosophy. Several crises I have myself seen The Society pass through. But none, I think, so serious as the present. For they were all, even those of earlier days than mine, connected with persons rather than with ideas, with one or other of our great leaders, with their idiosyncrasies rather than with the vital truths of Theosophy.

It looks different today. There is no storm-centre around one person. All our leaders seem of one accord, and probably the over-great majority of members too. There

appears even hardly any ripple to disturb the smooth surface of The Society's life. That, however, just makes the crisis the more serious, that it is not realized as such, on the contrary that war-propaganda and victory-drive are generally believed to be right Theosophy in practice.

Peace or War? How can there be two opinions about which of the two is good or evil? And if so, how then can good be expected to come from evil? It is indeed a serious crisis through which The Society is passing, this delusion that anything good can come from violence. It may decide its entire future, as a force to side with the

powers of violence, or with those of non-violence. If we could but fully realize that the consequences of violence can never be constructive, can never be else than destructive, as in the present wars we are taught to realize so effectively and on such a large scale as never before. But alas! man is slow to learn this truth especially, that real constructive work can only come from a non-violent man, so that, as Mahatma Gandhi has put it so nobly: "Constructive work is for the non-violent man what arms are for the violent man."

In my opinion there is no doubt that war-propaganda and victory-drive go straight against straight Theosophy, if by the latter we understand the teachings of the great ethical Instructors of humanity. As Theosophists we believe in a Department of the Great Hierarchy, especially concerned with the moral and spiritual welfare of the human race. At the head of that Department has stood and stands, as the first-fruits of our own humanity, the Lord Buddha and the Lord Maitreya. Then, why not accept Their explicit teachings on these points of hate and love, of war and peace, of victory and defeat, of violence and harmlessness, as our true guides in life? I need hardly quote Their words here, they are so well known. But to revive our memory two verses only from each Teacher may suffice.

Said the Lord Buddha :

Never by hate is hate appeased,
Nay, but by love, that's the old Law.

Victory breeds enmity,
In sorrow live the defeated.
The peaceful only live in happiness,
Having renounced both victory and defeat.

Said the Lord Maitreya :

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.

Now, what I would like to know is, why such words as these are as it were kept secret in such times as these, not to be mentioned, not to be shown, but locked away as if we are ashamed of them, and to be let out again only when peace, at least what is "called" peace, will settle anew for a short time on earth? Is it true, then, even of the Theosophists, what the arch-rebel Trotsky said of the pacifists in general, that "they are pacifists in times of peace only," but as soon as war breaks out and touches them nearly and dearly, they will show themselves the most relentless war-propagandists and victory-drivers? Yet, if our great Teachers' words are really true, it is just in war-time that there is the greatest need for their being blazoned forth in black letters of large type from our newspapers,

journals, magazines—THE THEOSOPHIST amongst the first—and in radiant letters of light from our housetops—the Headquarters and Lodge buildings amongst the first—and in living words of fire from our lips—on the Theosophical platforms in the first place.

Why this conspiracy of silence around these sacred words of our greatest Teachers? I should very much like to hear an explicit answer to this question. I should like to see someone, if there is such a one, to come into the open, daring bravely to say that they are not true, or to restrict their eternal truth to peace-time only. It would be so much better, so much more honest. Such a discussion may reveal ourselves to ourselves, whether we are real pacifists and constructive workers for always, or only during peace-time, rebuilding then only what we first destroyed.

Mind also that I did not quote those Teachers as authorities. I want those quoted words weighed on their own merits. Therefore do not merely quote against them another Teacher, however great his name, be it Shri Krishna Himself. For I am ready to challenge the truth of such quotations also on their own merits, both in peace-time and in war-time, if space is allowed me for that purpose. For I proclaim my utter unbelief that Shri Krishna has preached a doctrine of violence as an eternal truth

for all, but only for those who still have war-lust in their hearts, like Arjuna, like the ordinary man, who therefore must needs fight it out, that by the karmic miseries it brings, he may one day see *the greater truth* of non-violence, peace and friendship.

As Theosophists, I believe, we have to stand for the greater, not for the lesser truth. It is a pity, I think, that the motto of The Theosophical Society was adopted in a land and in a time of peace. Else it might perhaps have sounded different. Though the difference be of one letter only, as I suggested at the last International Convention, I think it would be wise to adopt both readings: "There is no religion higher than Truth" for peace-time, and "There is no religion higher than Ruth" for war-time.¹ Lest we forget! Lest we forget!

And do not say that one can bomb and shoot and kill or mutilate one's fellow-man with friendship and love in one's heart, instead of deadly hatred and enmity. That would be pure hypocrisy. Day after day these days I wonder how we can morning and night proclaim our faith that "love conquers all" and yet think that this is compatible with our joining in war-propaganda and victory-drive? Or do we perhaps not think at all when

¹ Their Sanskrit forms are: *Satyān nāsti paro Dharmah*, and *Ahimsā paramo Dharmah*.

saying those words, only mechanically repeat them?

Are we or are we not Theosophists? I ask. Do we or do we not believe in Reincarnation? If we are and do, how then can we bomb and shoot and kill our foes, and glory in it, knowing as we do that thus they will be reborn our foes in other lives to come, ever trying to turn defeat into victory one day, as it must inevitably turn one day, with the turning of the karmic wheel? Therefore, present wars and victories by arms breed future wars and defeats, necessarily and karmically. Only by love can we really conquer our enemies, and turn them from foes to be our

friends in all lives to come. No truer word was ever spoken than Spinoza's: "Men's minds are not conquered by arms, but by love and generosity and bounty."¹

To fail to see this so far, is to me the secret crisis through which The Society is at present passing. To bring it to light, is the immediate purpose of this paper. To invite an open free discussion of these truths or untruths, as the case may be; to beg for space and a platform in our journals and in our "Houses of Theosophy" for such discussions, is my ultimate aim, that from them may spring the truth eternal.

¹ Its Latin form is: *Animi non armis sed amore et generositate et largitate vincuntur* (*Ethica*, App. 11, 17).

RESOLVE TO FIGHT

BY KATE SMITH

A THEOSOPHIST'S resolve to fight for the existence of Theosophy in the outer world can be no new thing in human history. Witness *The Secret Doctrine*:

The War of the Gods with the Powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan Adepts of the nascent Fifth Race and the Sorcerers of Atlantis. . . . (II, 401).

Thus for . . . 900,000 years, during which space of time—*i.e.*, from the first appearance of the Aryan Race, when the Pliocene portions of the once great Atlantis

began gradually sinking and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis—the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahābhārata, or Great War, so famous in Indian history (II, 413).

We have reasonable confidence that the Hitler incident may take less time than that!

The priests of Saïs said to Solon, according to Plato: "You are unacquainted with that most

noble and excellent race of men, who once inhabited your country, from whom you and your whole present state are descended, though only a small remnant of this admirable people is now remaining. . . . These writings relate what a prodigious force your city once overcame, when a mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia" (II, 785).

There are passages relating to the Great War in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater:

. . . The [Atlantean] Turanians swept down on the community like a devastating flood, for this was the event of which the Manu had forewarned His lieutenants and from which the children were saved; the assailants were bravely beaten back several times, but horde succeeded horde. At last the bulk of the fighting men were killed, and the battle became a mere massacre, not a man, woman or child being left alive (p. 252).

When the Race had again grown to the proportions of a small nation, there was another determined onslaught of the Turanians, and finally another massacre, with only, once more, a few children and their nurses saved. . . . Thus the Race-type was ever preserved, even when the bulk of it was twice swept away. . . . (p. 254).

Later there were the fighting migrations of the second, third and fourth sub-races (*ibid.* Chapters 17-19) and an account of the battle referred to by Solon (pp. 310-311):

The Mediterranean coasts and islands had for many centuries been in the hands of a number of small nations, most of them Etrurian or Akkadian, but some Semitic; and, except for occasional squabbles, these people were usually peaceful merchantmen. But it occurred one day to the Emperor of Poseidonis to annex all these States, by way of extending his realm and rivalling the traditions of his forefathers. So he prepared a great army and a mighty fleet, and started on his career of conquest. He subdued without difficulty the large Algerian island; he ravaged the coasts of Spain, Portugal and Italy, and forced all those peoples to submit to him; and Egypt, which was not a great naval power, was already debating whether to propose a treaty with him, or to anger him by a resistance which it was feared would be hopeless. Just when he felt secure of the success of his plans, a difficulty arose from an entirely unexpected quarter. The Greek sailors of the Levant declined altogether to be impressed by his imposing forces, and defied him to interfere with their trade. He had been so sure of victory that he had divided his fleet, and had only half of it immediately

available ; but with that half he at once attacked the presumptuous Greeks, who inflicted upon him a serious defeat, drowning thousands of his soldiers, and leaving not one ship afloat of the great number that attacked them. The battle was not unlike the destruction by the English of the great Spanish Armada ; the Greek vessels were smaller than the Atlantean, and not so powerfully armed, but they were faster and far easier to handle. They knew their seas thoroughly, and in several cases decoyed their enemies into positions where the loss of the larger ship was certain. The weather helped them, too, as in the case of the Spanish Armada. The Atlantean ships had great banks of oars, and were clumsy, lumbering things, quite unfitted for heavy weather, and shipping water easily. They also could only navigate deep water, and the agile Greek vessels fled into channels navigable enough for them but fatal to their heavy antagonists, which promptly ran aground.

The second half of the Atlantean fleet was hastily collected and another attack was made, but it was no more successful than the first, though the Greeks lost heavily in repelling it.

Then comes the descent of the root-stock into India :

Mars started in 18,875 B.C. and followed the appointed road, and after many hardships and not a

little fighting—for though he never attacked, he was frequently assailed—he reached the great plains of India. . . . (p. 328).

. . . One of the early immigrations settled itself in the Punjab, and after much fighting made terms of peace with the inhabitants, partly plundering and partly defending them. Another, turning eastwards, had established itself in Assam and northern Bengal. The expedition immediately preceding one on which we may pause for a few minutes had taken place about 17,520 B.C. ; part of it reached its destination safely by the route followed by Mars more than a thousand years before, while a smaller division, seeking to penetrate through what is now called the Khyber Pass, was annihilated. In 17,455 B.C. a third was sent out . . . (p. 331).

One of the hugest emigrations from the central Kingdom took place 15,950 B.C. three great armies being formed with Mars as Commander-in-Chief ; the command of the right wing was given to Corona, who was to pass through Kashmir, the Punjab, and the provinces now called the United, to Bengal ; the left wing was to cross Tibet to Bhutan and thence to Bengal ; the centre under Mars, with Mercury as second-in-command, was to cross Tibet to Nepal, and so onwards to the general meeting-place, Bengal—which was to be their home. Corona, however, spent his time

for forty years in making a Kingdom for himself, and did not reach Bengal till Mars, long ruling there, was an old man. Vulcan had joined Mars, and finally had established himself in Assam. Mars himself, with the help of Vulcan, had subdued Bengal, and, after desperate fighting, Orissa, and had finally fixed his capital in Central Bengal; . . . (pp. 332-33).

By these constant migrations the Central Asian Kingdom was drained of its inhabitants by about 9,700 B.C. The convulsions attending the catastrophe of 9,564 B.C. shattered the City of the Bridge into ruins, and wrought the destruction of most of the great Temples on the White Island. The latest bands did not reach India easily; they were delayed in Afghanistan and Baluchistan for some two thousand years, and many were massacred by Mongol raiders; the rest slowly found their way down to the plains, already thickly populated (p. 334).

There are still more detailed accounts in *The Lives of Alcyone* by Annie Besant and C. W. Leadbeater. One receives an impression that the hardy pioneers of the Clan of Servers have responded to a call to arms more often than not, in their past lives. Many times have dangers been avoided or averted from those whose Karma did not require the last sacrifice, as when Alcyone

. . . led his own party up an almost impossible cliff and across

some intervening spurs of the mountain, and reached his brother just in time to prevent him from falling into the ambush, thus unquestionably saving his life, for the arrangements of the hill savages were so well made that the total destruction of his party was a certainty. But with the warning which Alcyone gave, the Aryans were able to turn the tables on the savages and descend upon them from above while they were watching in fancied security, so that they were driven away with great slaughter and a clear way through the mountains was opened for the whole tribe (*The Lives of Alcyone*, I, 331).

We seem to have survived a good deal. In the same spirit of loyalty to Truth and Brotherhood we can afford to survive a lot more.

The reality of this conflict is repeatedly emphasized in *The Secret Doctrine*:

No one can fail to recognize the Atlanteans of the Secret Doctrine in the Rākshashas of Lankā—the opponents conquered by Rāma (II, 289).

. . . The war of the Titans . . . is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and Fifth Races (II, 525).

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right

Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses (p. 221).

Thus the so-called "War" is, in one of its many meanings, also an allegorical record of the strife between the two classes of Adepts — of the Right and of the Left Path. . . .

. . . The secret teachings show many Atlanteans who belonged to these divisions; and there were strife and wars between them, *de facto* and *de jure*. . . Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend may be, its human phase is based on real and historical events (p. 527).

That Theosophists do not confine their soldiering, when there is need, either to subtler planes than the physical, or to past lives, we have evidence in the persons of our two great founders. Madame Blavatsky writes of Colonel Olcott (*A Modern Panarion*, p. 354) :

Colonel Olcott, after passing through four battles and one siege (the capture of Fort Mahon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War the highly honourable and responsible appointment of Special Com-

missioner of the War Department, and two years later, was, at the request of the late Secretary of the Navy, ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers . . . prove.

Colonel Olcott's fighting service took place before he knew the Masters in this birth. But Madame Blavatsky had been in touch with Them since she was a child. This is what Colonel Olcott writes of her active service (*Old Diary Leaves*, I, 9) :

While she was at Chittenden she told me many incidents of her past life, among others, her having been present as a volunteer, with a number of other European ladies, with Garibaldi at the bloody battle of Mentana [October 1867]. In proof of her story she showed me where her left arm had been broken in two places by a sabre-stroke, and made me feel in her right shoulder a musket-bullet, still embedded in the muscle, and another in her leg.

And (p. 264) :

. . . The battle of Mentana, when she received those five wounds, and was picked out of a ditch for dead.

The intellect stands by us when the emotions fail.

ANNIE BESANT

THE WORK OF A HEALING ANGEL

[Notes of a talk by Bishop C. W. Leadbeater. The substance of this is in a pamphlet of 15 years ago. But this report is more vivid. March 1st is the eighth anniversary of the passing of C. W. Leadbeater.]

THE Service of Healing was repeated. Many people wanted to have it again, and as it was a "red day" it seemed appropriate. It was just the same as before, except that we sang the *Veni Creator*, as we do at a Confirmation. Whenever that is sung, the Church slowly fills with a red glow, like a glorious sunset shining through a faint mist, and it certainly gave additional power on this occasion. There were 79 patients, and the result was just the same as on Whitsunday; they all felt much better, at any rate for the time, and with some of them the improvement seems to last, while with others it slowly passes away. The most striking thing is the wonderful spiritual outpouring that they all feel. One candidate, when asked whether he felt physically better, said: "I hardly know yet; I have not even thought about it, and I really don't care, for I have had the greatest spiritual uplift I ever felt in my life, and I cannot think of anything but that." It seems to be like an enormously magnified absolution.

The same great Angel came again, and Brother¹ told us some

¹ Bishop Leadbeater.

interesting points about his consciousness, which is evidently far more complicated than ours, and capable of holding within it a large number of scenes simultaneously. Brother says that while the Angel was working in our Church—working hard and incessantly—he was also equally present in a number of other places, at least thirty or forty, all connected in some way with the curing of disease. All these scenes somehow reflected themselves in little compartments in his aura, like a number of vivid coloured pictures. One was that of a surgeon performing an operation—a scene in which all the people were dressed in white; and the surgeon made some mistake—cut something which he did not mean to cut, or ought not to have cut—and was all unnerved and full of sick horror; but instantly the Angel sent him a flash of blinding lightning that was somehow like the waving of a sword, and in a moment that steadied his nerves and showed him what to do, so that the patient's life was saved.

In another picture some nuns were kneeling round the bed of one of them (perhaps a Mother Superior) who was evidently near

to dying, but their prayers wove a lovely coloured network about the figure on the bed, and the Angel took advantage of that, and poured prāna into that network so gently and carefully that the Mother did *not* die, but presently a little colour came into her cheeks, and she raised herself in the bed and held out her hand, blessing the praying nuns. Then they all kissed her hand one by one, and went away weeping joyously ; and the Mother drank something from a bowl into which the Angel poured his light, and then she sank into a healthy sleep, and is now rapidly recovering. Our Blessed Lady Mary also was helping in that case, for She stood near the dying nun, and flooded the room with Her wonderful blue peace. But what seemed strange was that all these events and many more were happening at the same time, and the Angel was taking part equally in all of them, and they were all mirrored in different parts of his consciousness.

There was yet another case of which Brother saw only the end, that of a ship-wrecked sailor (or, rather I think, a ship's officer) who

was cast upon a desolate island, very badly hurt and almost dying, yet he could not be allowed to die because of the perpetual earnest prayer of his wife and little daughter, far away at home, whose Karma was such that they had not deserved the sorrow of losing him. So he had to be strengthened and nursed back to health by what seemed a number of almost miraculous little coincidences—a fruit falling from a tree and rolling within his reach, a hawk chased by an eagle dropping a fish actually upon him, and the sea casting up on the beach near him other small things that were of use to him. Also the Angel helped the praying daughter to materialize beside him and comfort him, and enabled her to remember her visit to him when she woke, and relate it to her mother as a dream that she felt to be true. So when they heard news of the loss of his ship they were not dismayed, but were quite sure that he had been saved, and would presently be rescued and brought back to them. Evidently the work of a healing Angel is much more extensive and varied than we had ever thought.

Men of firm mind never rest until they have carried out to the end the task they have set themselves to do, just as the Gods did not rest until they had gained possession of the nectar ; for they were not turned aside from their search by pearls of great price, or by fear of dreadful poison.

TRENDS IN WAR-TIME FINANCE

BY D. JEFFREY WILLIAMS

A SIGNIFICANT feature in 1941 of almost every country, belligerent, non-belligerent and neutral alike, is an abundance of short-term credit and abundant means for its investment. Everywhere money is cheap, and its liquidity is explained by the demands of war as well as by circumstances attending the maintenance of neutrality. The reason everywhere is the same, namely, the existence of unbalanced Budgets. The unbalanced Budget is a common characteristic among nations that are free to decide their own financial policies!

Before the outbreak of the present hostilities Germany's finances had been on a war footing for four years—an ominous sign that was too often ignored—and by 1938 her budgetary deficit had reached astronomical figures. In that year Germany's national debt rose by Rm. 11, 220 millions. In the first nine months of 1940 it rose by another Rm. 23,762 millions. These two figures are given to illustrate a yearly tendency. The German national debt will continue to increase. In the United States, since the advent of the New Deal legislation, unbalanced Budgets have

been the rule, and the budgetary deficits are likely to increase considerably as America's rearmament programme gets under way, and the Lease-and-Lend Act comes more and more into operation. Japan has even a longer record of unbalanced Budgets than Germany's, and borrowing, mainly through a strict regimentation of her banking system, has been the order of the day in order to provide the means to carry on the war in China, and to do other things necessary to maintain military and naval strength in the East. South American countries, faced with a serious problem due to loss of export markets in Europe, have had to resort to subsidies and other forms of State help to compensate holders of unsold produce, and in their case the expenditure of money for these purposes has resulted in unbalanced Budgets. In Britain, the enormous cost of the war effort has inevitably meant that huge Budget deficits have to be made up by borrowing. These are some outstanding examples of an almost world-wide phenomenon.

The orthodox balanced national Budget has been dethroned for the time being. "High finance" is

almost everywhere in chains, and under rigid governmental control. Everywhere money is cheap, and everywhere a "cheap money" policy is in operation. In Germany, the Government can borrow from its regimented banking system, at the rate of $3\frac{1}{2}$ per cent. The comparable rate in Britain is 2 per cent, while in non-belligerent United States the discount rate of the Federal Reserve Bank stood in April 1941 at 1 per cent—"the lowest in the history of Bank rates."¹ Japan has been able to maintain a rate of 3.29 per cent since 1936, and the rate in France has remained unchanged at 2 per cent since January 1939.

Short-term borrowing by the State has become a general practice, and this is inevitably coupled with what *The Economist* describes as the "customary direct approach to the banking system and the appropriate inflation of the credit structure." This method of borrowing is considered to be less risky and more easily manageable, while the amounts usually involved are not otherwise within reach and readily obtainable.

The great danger of inflation as a result of this method of borrowing is so far kept in check by such means as the official control of prices, limitation of consumption and rationing of supplies for civilian use, control of investments, state

subventions to keep down prices to some extent, and by the tremendous pressure of mobilizing industry in ever-increasing measure for war production. As long as there is a reserve of unemployed men and women, it is considered that inflation can be held in check, because the expenditure for war purposes will have the eventual effect of absorbing the unemployed into industry.

But the world-wide depreciation of purchasing power that is implied will provide a serious problem in post-war years (when the vast war production ceases in the belligerent countries), even if some currencies have not escaped inflationary ruin in the meantime. The continuation of the war may destroy utterly the value of some national currencies, place others in danger, and compel the remainder to take steps to maintain their stability. The coming of the peace will not of itself ease matters. The peace may well bring about a repetition of the inflationary experience of Germany some time after the last war. The power given to gold and to "immutable mint parities" as a measure of international monetary values has apparently gone for ever. How are international monetary or trade values to be decided in the post-war future? Will the very nature of the problem force the world to abolish separate and competing values in this respect and adopt

¹ *The Economist*, 19 April 1941.

one standard of monetary value? Perhaps that is too much to hope. Will a large part of the world, on the other hand, agree to adopt a common standard or measure of monetary value to be expressed in terms of present currencies? These are questions demanding the highest degree of economic statesmanship. Will the United States and the British Commonwealth provide such economic statesmanship? There must be a "rule of law" in the realm of world finance and currencies. There must be an end to currency warfare, and particularly among Allies and friends.

The problem will be complicated by the problem of huge international debt, reparations and indemnities, after the war. (If *indemnities* has too harsh a sound, let the word "restoration" be used in connection with those countries overrun and exploited by Germany.) The Lease-and-Lend Act will provide an instance of the international debt one has in mind. At the same time, there will be vast internal debts in every country that will call for alleviation. Shall we be able to avoid the prospect of disaster that faces most countries when the inevitable post-war depression sets in to make matters still worse? It has well been asked whether we can "evolve practical methods of avoiding the disasters to which an over-rapid decline in the value of money has always given rise in the past."

Of considerable, if incidental, interest is the estimate to which reference is made in *The Manchester Guardian*, 25 April 1941, that "Germany is currently spending between £5,500 and £6,000 millions a year for war purposes in terms of the British effort, which for domestic expenditure only has just been estimated at £3,700 millions. In the House of Commons it was suggested the other day that German war expenditure may even be £7,000 millions a year, and that may well be true if all the assistance obtained in a variety of forms from other countries is included. In that case the amount should be compared with the total made available to this country, including contributions from the Dominions and the United States. The nearest estimate of our inclusive expenditure is the term 'far more than £5,000 millions' used by the Chancellor in his Budget speech. On any count, however, we are shown lagging behind the enemy. Nor do we sacrifice for war purposes even now as much of our national income as the Germans have been giving up for some time. Germany's domestic war expenditure amounts to at least 60 per cent, and perhaps 70 per cent, of the gross national income. The broad truth of this estimate is proved by travellers' stories, intended to cheer us, of a continued scarcity of goods and amenities for civilian use in the

Reich. In this country, if the present gross national income may be reckoned at nearly £7,000 millions, the proposed domestic expenditure of £3,700 millions would amount to a little more than one-half, but as this is the estimate for the whole Budget year, and the national income is bound to expand further, the proportion given up may be less. . . . United States Budget figures are at present too much in flux to serve as a guide. But it seems likely that in the current calendar year something like 15,000 million dollars will be spent on armaments, equal to one-sixth of the national income. . . . Next year the story will be different. With industries fully mobilized and unused man-power set to work, the United States is capable of a war effort worth at least 40,000 million dollars, or, say, £8,000 millions a year."

It is also of interest to note that the mobilization of industry for rearmament is not the only influence making for change in the United States, though that may well produce the deepest and most lasting effects. Another factor is the revolution against the monopolistic centre of finance power in New York. This has come about not because of any abuses on the part of Wall Street, but because of matters outside its control. One is the financing of a vast expenditure by Government agencies, and the other arises from

the fact that the United States has been over-saving for years. It is said that many industrial and commercial concerns have laid by sufficient reserves to finance any new capital expenditure required without issuing securities to the public. About thirty Government lending agencies set up in regional areas are competing with New York. Free competition in the supply of new capital, it is claimed, has recently been restored in the case of many municipalities, railways and public utilities. It is held that so long as the New York banks maintain a monopoly of underwriting, industry will not develop its full powers because the banks tend to overload it with fixed-interest debt. Wall Street has already lost much of its former strength and prestige. Perhaps the end of the war will see the end of monopolies of this kind—and perhaps the end of many other things besides monopoly in finance-power?

Another tendency is the falling off of foreign investment. In recent years very little British money was invested in countries overseas outside the British Commonwealth and Empire. Foreign countries have become unsafe for the overseas investor. There was a pre-war tendency in some Dominions to throw off the burden of interest-payment to financial centres in London, and New Zealand adopted a policy of restricting imports, despite the

strong opposition of financial powers in London, in order not to have to resort to more borrowing and, therefore, to more interest-paying burdens where London was concerned. New Zealand's stand obtained the tacit approval of the British Government and it continued the policy of restricting imports to its capacity to pay for them. The war has forced the British Government to realize the holdings of dollar securities of its nationals in the United States, and even British holders of Indian Government dated stocks have been invited to exchange their holdings for British securities in order to help the Indian war effort. Even holders of India's railway stocks have been virtually bought out and invited to invest the proceeds in British Government loans. In this way India is also being slowly relieved of an incubus, which may also have political influences and results of an interesting nature. This process is clearly not at an end.

These are but some of the obvious trends in the war-world of finance. There may be others of even greater significance of which we may not yet know, and which cannot at the moment be revealed. That they are important and significant is but to say that which is clearly ap-

parent to anyone. What their future significance may be no one can now say. One thing is fairly clear, and it is that the future of finance-power is to be something different from its past. Finance-power will serve the interests of industry and the nation in future, and industry and the nation will not be tied to the wheel of finance. The writer is not one who believes that finance is the Father of all Evil. Finance is not the only power that must cease to be sovereign in so many respects. Sovereignty when it means, as it does mean, that one nation will not yield to or co-operate with any other nation, is doomed. Sovereignty implies potential domination and resistance to the demands of equals; it implies a right to refuse to accept obligations mutually advantageous. In that sense the sovereignty of any section of a nation's economic life must also go in the future, and if finance-power claims to be sovereign in any such sense, it also will be curbed and be brought to a common status of common service within the State. In the acceptance of common obligations in equal service is a guarantee of prosperity and progress. This will apply all round, and not only to the "power" that we know and call finance.

THE PASSING OF SIR AKBAR HYDARI

According to the press announcements on the death of Sir Akbar Hydari, the outer world is quite unaware of the fact that he was a Theosophist, though the press discerningly praises him for his sense of unity, his tolerance for other religions, and his varied interests on the philosophic and cultural side of life. For forty years Sir Akbar was a member of The Theosophical Society, and for twenty years a member of the General Council in intimate touch with the administration. To a Theosophist, Theosophy is fundamental, and from this root sprang the tree which the world observed in the many branches of Sir Akbar Hydari's life in manifestation.

Born in 1869, he joined the Indian Finance Department in 1888, and by 1903 had become Controller of Indian Treasuries. In 1905 he was lent to Hyderabad State, and then began a momentous association with the fortunes of that State during which he stabilized its finances, produced a long and unbroken stream of surplus budgets; conceived and founded the Osmania University, Hyderabad—the first university of its kind in India, imparting higher education through the medium of Urdu while retaining English as a com-

pulsory second language throughout; and organized the State Archaeological Department, which has revived interest in the Ajanta frescoes and historical monuments in the Deccan. On behalf of Hyderabad he led the delegation to the three Round Table Conferences in London, and in 1933 was Adviser to the League of Nations Monetary and Economic Conference held in London. These are conspicuous among the multifarious activities of a splendid career in statecraft, which culminated in his appointment in 1938 as Prime Minister of Hyderabad, technically President of the Nizam's Executive Council.

In July 1941 Sir Akbar was transferred to the wider service of the nation as Member for Information and Broadcasting in the Viceroy's Executive Council in Delhi, and his last public address to the Editors of India at a conference in Calcutta on 18 December 1941 made a deep impression, especially his appeal for their co-operation stressing points of agreement rather than disagreement as a means of bringing India to unity.

The Chief Justice of India, Sir Maurice Gwyer, who knew him intimately, has spoken of Sir Akbar's "astonishing breadth of vision in questions of All-India politics and

public affairs," and of his judgment on all contemporary problems, as being "informed not only by ripe wisdom and immense experience but also by his generous instincts and wide sympathies."

The Nizam of Hyderabad has written in Urdu a eulogy on Sir Akbar in three stanzas.

Sir Akbar was admitted to The Theosophical Society in Bombay on 27 September 1887, and was subsequently attached to Hyderabad Lodge at Hyderabad, Deccan. He was entered in the records at Adyar as Mahomed Akbar Nazzerali Haidari. In 1909, on his appointment to the General Council, Dr. Besant wrote in appreciation of him as "a very old member of the faith of Islam." He remained a member of the General Council until 1928, and resigned his membership on 15 January 1929.

India would be speaking with a single voice today if the Hydari

spirit pervaded its counsels—the spirit which he expressed in a presidential address to an All-India Muslim Conference :

It will not be the growth, but the death of Indian nationalism, if the Mussalmans of India fail to be impressed by the greatness of Asoka and Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptural monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jayadeva and Tukaram, or find food for deep and satisfying thought in the discourses of Shri Krishna and Gautama the Buddha. It will not be the growth, but the death of Indian nationalism, if the Hindus are not filled with pride at the architectural splendours of the Moguls and the Adil Shahis, at the fine political achievements of great rulers like Sher Shah and Akbar

A fine and typical utterance of one of the great sons of India.

J. L. D.

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace ;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread

At night our dream-led paths of Sleep.
They are not lost who find
The summer-gate, the goal
Of all their faithful years ;
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

HUGH ROBERT ORR, *Farohars*

SECCIÓN ESPAÑOLA

NUESTRO Presidente Dr. Arundale, deseoso de que su nuevo periodo Presidencial, sea lo más fructífero posible para todas las Secciones, ha decidido crear un Departamento ó Sección Española, para ver de llegar a una mayor cooperación y entendimiento con los hermanos de la América Latina. Esta necesidad se había hecho ya sentir desde hacía largo tiempo, pero se había tropezado con la dificultad de encontrar una persona que se hiciera cargo de su dirección, de una manera permanente. Nuestro Presidente, teniendo en cuenta que, actualmente se encuentra estudiando en Adyar el Señor Alfonso Tavera, (Sur Americano) le ha efrecido la Dirección del Nuevo Departamento. Así fué anunciado en uno de nuestros Boletines durante la Convención, y esta Nueva Sección, está ya funcionando y su primera Contribución ha sido una Síntesis de las labores de la Convención, la que aparecerá en estas paginas.

Al dirigirme a los Hermanos de la América Latina, poniendome a sus ordenes como Jefe del Departamento Español, aprovecho la oportunidad, para enviarles mi fraternal saludo, deseando-

les toda clase de felicidades en el presente año.

Entre las actividades del Departamento Español, enumeraré las siguientes: Un artículo mensual en "THE THEOSOPHIST," bien sea original o reproducción de alguno de importancia. Una carta mensual a los Secretarios de Secciones Nacionales. Publicación de un pequeño folleto mensual, unas 500 copias en total, que serán distribuidas proporcionalmente entre las Secciones. Comentarios sobre las últimas obras Teosóficas. Manejo de toda la correspondencia en Español. No está por demás, rogar a los Hnos. que se dirigen a la Sociedad, que, en cuanto les sea posible, lo hagan en máquina, pues son muchas las cartas en las que he tenido que *descifrar* con gran dificultad su contenido.

Debido a las dificultades de la presente guerra, creo que "THE THEOSOPHIST", demorará más tiempo en el correo, pero escribiré por Correo Aéreo, por lo menos la Carta Mensual de Adyar, mientras que duren las dificultades que prevalecen al presente para el correo ordinario.

A. T. G.

LA 66 CONVENCION ANUAL DE LA SOCIEDAD TEOSOFICA

No obstante las enormes dificultades que ha traído consigo la presente guerra, que ya está tocando a las puertas de la India, con los bombardeos de la

ciudad de Rangún. La 66 Convención Internacional de la S. T. revistió un gran esplendor. Mas de mil personas se congregaron en este bello Parque de

Adyar, donde hubo derroche de interesantes discursos, sobre variados temas espirituales. Se hizo resaltar principalmente el tema de la Reconstrucción, para el día en que termine la guerra.

Ha sido muy satisfactorio para mí, el encontrar en esta Convención, no sólo a los hermanos que tuve la oportunidad de conocer en Benares el año pasado, sino a muchos otros fieles servidores de Los Maestros, que tuvieron que surmontar enormes dificultades, para poder hacer una manifestación de solidaridad Internacional de nuestras ideas, en estos días tan difíciles por que atraviesa la humanidad.

Desde días antes de reunirse la Convención, principiaron a llegar los Delegados y para el 24 de Diciembre ya había algunos centenares de ellos. Por los innumerables camellones del Parque, no se oía otra cosa que saludos y relatos de las dificultades que cada cual había encontrado para poder llegar hasta aquí, pues los trenes no dan abasto transportando a la gente que huye de las Zonas de Guerra, tampoco hubo este año rebaja de precios en los ferrocarriles. Además, las historias que circulan en el interior de la India, respecto a los peligros de las Zonas de Guerra, son para aterrar a cualquiera que piense venir a una de ellas y nosotros nos encontramos en una Zona de peligro.

- El día 24 -

A las seis de la mañana nos congregamos en el Templo Hindú de Adyar, donde se celebró la ceremonia. "Bharata Samaj Puja."

A las 8 a.m. una reunión del Rito de la Estrella Mística, bella ceremonia,

que fué presidida por su fundador; Dr. C. Jinarajadasa (Hermano Raya).

A las 2 p.m. una reunión de la Bharata Samaj en el Salón principal de la Dirección General.

3.30 p.m. Distribución de regalos a los niños de los trabajadores de Adyar, en la capilla Católica de San Miguel.

A las 4 p.m. En el teatro Pavlova Innaguración de la exposición de Arte Hindú y de una colección de cuadros de los Roerich (pintores Rusos, que viven desde hace algun tiempo en un valle cercano a las Himalayas) Shrimati Rukmini Devi, Mr. Svetoslav Roerich y el Dr. J. H. Cousins, en sendos discursos declararon innagurada la exposición. Todo lo que allí se exhibe en pintura y escultura es una bella contribución al arte mundial.

A Medianoche: Misa y cantos en la Capilla de San Miguel, muy concurrida, centenares de personas de todas las religiones en verdadera reunión fraternal, cantaron la misa y versos adicionales, el acto resulto muy bello.

- Día 25 -

En la mañana, misa y comunión, la capilla de San Miguel, fué muy concurrida.

Por la tarde 2.30 p.m. visita a la Escuela Teosófica Annie Besant, "Kala-kshetra," allí se exhibía una gran cantidad de trabajos hechos por los alumnos de todos los cursos.

A las 4.30 el Dr. R. K. Mookerji, dió lectura a una muy interesante conferencia intitulada "Hacia un Estable Sistema Politico".

A las 7 p.m. El professor J. H. Cousins, con ayuda de una linterna con

vidrios en colores, nos dió una lectura sobre "Arte Hindú."

- Día 26 -

A las 6.30 a.m. "Puya" en el Templo Hindú.

7.45 a.m. Oraciones de todas las Religiones. Simbólica reunión de hermanos de todos los credos, en donde el jefe espiritual de cada grupo, a su turno, dice una oración.

A las 9.30 a.m. Abertura de la Convención por el Presidente. Bienvenida a los delegados. Lectura de cables y saludos de las delegaciones de los diferentes países. Y una interesante alocución Presidencial, como inauguración de la Convención. Esta reunión tuvo lugar en el "Hall" central de la Dirección General; end donde están representadas con sus banderas, las 49 Naciones que tienen Sección Nacional. Este acto fué muy solemne y emocionante.

A las 11 a.m. Luncheon, ofrecido por el Presidente a los Miembros del Consejo General, que luego tuvo su primera reunión. Fué Re-elegido Mr. H. Datta, Vice Presidente. A las 3.15 p.m. Convención de los Jovenes Teosofos. Elecciones. 7.30 p.m. El Dr. Cousins recitó dos bellos poemas, bajo el Arbol Banyan.

- Día 27 -

En la mañana, después del "Puya" y de las oraciones de todas las Religiones, bajo el Arbol Banyan, hubo varios discursos, donde se trató de las bases fundamentales de la Reconstrucción Mundial.

La sección Teosófica Hindú tuvo su primera reunión. Por la tarde: Reorga-

nización de "la Orden de Servicio" en la India. El Vice-Presidente Dr. Hirendranath Datta, disertó luego sobre el interesante tópico "La Reconstrucción a la Luz de la Teosofía". A las 7 p.m. Rukmini Devi, nos deleitó con algunas de sus bellisimas Danzas de caracter Religioso, que élla está tratando de revivir en la India con su escuela de Adyar.

- Día 28 -

En la mañana "Puya" Oraciones de todas las Religiones y Misa con comunión en la Capilla de San Miguel.

En las horas de la tarde, tuvo lugar un "SYMPOSIUM" presidido por Rukmini Devi, el tema fué "Los Jóvenes Crean el Nuevo Mundo" hubo mucho entusiasmo.

La Doctora Maria Montessori nos dió luego una muy instructiva conferencia, sobre el modo de Reconstruir a base de Educación. Fué muy aplaudida.

Por la noche tuvimos oportunidad de oír al mejor virtuoso del "Veena" que existe en la India, esta clase de melodias Orientales es muy agradable, pero es poco entendida por los Occidentales.

- Día 29 -

En la mañana, después del "Puya" y de las Oraciones de todas las Religiones, se reunieron varios comites. Por la tarde: Shrimati Rukmini Devi dió una conferencia, de gran interés para los Teósofos.

La Asociación de Scouts con motivo del 25 aniversario de su fundación, nos ofrecio aquí en nuestro campamento, una alegre revista,

Por la noche, tuvimos una interesantísima reunión, presidida por El Hermano Raya y por el Vice-Presidente; en ésta reunión se hicieron toda clase de preguntas . . . que fueron contestadas por los Hnos. que la presidían.

- Día 30 -

En la mañana: "Puya" Oraciones de las Religiones y luego una reunión presidida por Rukmini Devi. "El Renacimiento Cultural y la Educación del Futuro". Por la tarde; Reunión de la Sección Hindú (consejo). Bajo el Arbol Banyan, una 'Reunión Sorpresa' del Presidente. Luego, Importante conferencia sobre Reconstrucción, por Mr. Jamshed Nusserwanjee. Se hizo acreedor a grandes aplausos. Por la noche, tuvo lugar una reunión artística en el Teatro de Adyar; variadisimos números de drama y baile, por los alumnos de Kalakshetra.

31 de Diciembre.

Clausura de la Convención.

En las horas de la mañana, como de costumbre "Puya" Oraciones et.

Meeting de los miembros de la Mesa Redonda.

Conferencia sobre Reconstrucción en la India.

Por la tarde: Clausura de la Convención por el Presidente, con un bellissimo discurso de despedida a las Delegaciones. Distribucion de medallas a los servidores de avanzada edad, del Parque de Adyar.

Después del discurso del Dr. Arundale, el Hno. Raya. pronunció una muy interesante conferencia, que tuvo como tema: "La Teosofía en la Reconstrucción del Mundo" grandes aplausos.

En la noche, se puso en escena el drama "El Cometa Luminoso" obra del Hno. Alex Elmore. Reproduce la tragedia de Giordano Bruno en Roma en 1600.

1 de Enero 1942

En el día de Año Nuevo, después de las acostumbradas plegarias matinales, se dictaron algunas conferencias sobre publicidad y Propaganda. Paz y Reconstrucción. Por la noche, en el Teatro tuvimos la segunda función de bailes artísticos, por Shrímati Rukmini Devi. Notamos muy complacidos y por ello felicitamos a la incomparable artista, que más de un centenar de automoviles trajeron una muy selecta concurrencia de la ciudad de Madrás, que al final, le tributó un gran homenaje. Muy merecido por cierto.

La Convención fué, sin lugar a dudas, un gran suceso; hubo derroche de buen humor, todos nos sentíamos llenos de optimismo. La gran cantidad de fuerza que se acumuló fué extraordinaria y sin duda al ser espercida por el mundo, será de gran beneficio, en estos momentos de tragedia en que vivimos.

Los delegados están regresando a sus hogares a donde llevarán la 'Buena Nueva' cargados de energía bienhechora.

Por demás está el relatar, que tuvimos varias reuniones Esotéricas y que "El Salón Santuario" fué el lugar preferido, por aquéllos que tenían el derecho de visitarlo.

Lamentamos el que por falta de espacio, no podamos dar una más completa relación de los acontecimientos que tuvieron lugar en esos días.

A.T.G.

CARTAS DEL "MAESTRO K.H." AL SEÑOR C. W. LEADBEATER

El último libro publicado por el Dr. C. Jinarajadasa intitula : Cartas del Maestro "K.H." a C. W. Leadbeater. Un poco más de cien paginas muy bien presentadas, un trabajo de imprenta y fotograbado de gran nitidez.

Esta obra, copilación interesantísima de las castas del Mahatma K.H. al Sr. Leadbeater, es más bien una obra ESOTÉRICA, pero para los teósofos en general será de gran ayuda, pues, allí encontrarán entre otras cosas de gran interés ; la manera de acortar un período de Probación de siete años . . . a unas pocas horas, por medio de la Intuición. . . . Cómo obligar a un Maestro a que

lo acepte a uno en Probación. El, valor y significado de la Bendición de uno de los Grandes Séres. El Motivo por el cual el Mahatma K.H. abandonó al Sr. A. P. Sinnett. . . . Además, los valiosos comentarios del autor, a las cartas. Esta obra, será traducida aquí, al Español y junto con los copias de los numerosos fotograbados, será enviada a algún país Latino Americano, para su publicación.

De todo corazón, felicitamos al Hno. Raja por tan importante contribución a la historia de la Sociedad Teosófica y por las enseñanzas valiosos de su obra.

BOOK REVIEWS

World War and Its Only Cure—World Order and World Religion, by Bhagavan Das. Benares, 1941, pp. 544. Price Rs. 2/4/- ; 3s. 6d.

Dr. Bhagavan Das is a veteran Theosophist, whom I had the honour personally to meet on my recent tour through the North, after having had some lively correspondence with him these last two years. I still remember, when a student at the Leyden University in Holland, how his first book, *The Science of the Emotions*, by which he made a lasting name in The Theosophical Society, was devoured by us, Young Theosophists of that time, now forty years ago. After this first production, soon followed book upon book, every new one more wonderful than the pre-

ceding—*The Science of Peace, The Science of the Sacred Word, The Science of Social Organization*, and a whole array of others, too many to mention here. One only I cannot pass unnamed, because of its close link with the book under review : *The Essential Unity of All Religions* (in its enlarged edition, 1939, 750 pages, price Rs. 2/-). I will return to it later.

Dr. Bhagavan Das established himself easily as the leading philosopher amongst us, perhaps the only one.¹ And he has maintained that reputation to this day. His latest book still proves it, in its sharp analysis, sane logic,

¹ To say nothing of his position as such outside The Society, for which see, f.i., Prof. S. Radhakrishnan, *Indian Philosophy*, II, 780.

balanced judgment, of the subtlest problems and acutest situations in our all-disturbing times, which makes the book such all-absorbing reading to one who does not live withdrawn from this actual world in a wish-world of his idle imagination.

Here the actualities of our days pass in review before us—European dictators, western and eastern statesmen, politicians, writers and thinkers, churchmen and laymen. Their words and actions are weighed and measured in sober language, but in no uncertain knowledge of the essential issues, a knowledge established in a long life of hard thinking, and rooted in the eternal truths of the ancient Indian wisdom. How strongly rooted, may appear from the following passage :

The Bhagavad Gita and *The Laws of Manu*, the principles of the Vedanta and the Varnashrama Dharma, rightly interpreted, provide just this World Religion interwoven with World Order. . . . No people have had finer psycho-physically scientific principles and ideals of social structure given to them than the Hindus. . . . The other religions too, if their scriptures are rightly interpreted, can be seen to have the same universal appeal now; though perhaps with less specification in respect of World Order, less clear partition of rights-and-duties between the several vocational classes (pp. 196-7).

I said that *World War* had a close link with the author's previous book, *The Essential Unity of All Religions*. Both are cyclopædic works in their mass of details. Both are fruits of the author's ripest wisdom. Both have the same object in view—"World Peace." Their difference is only that the one is predominantly "political," the other predominantly "religious," i.e., spiritual, in outlook. But by the force of the

sub-title of the latter book, they belong together, as sun and moon, as heaven and earth. Both should therefore be read and studied by those who have the peace of the world at heart.

There is a softness of tone over the whole 560 pages of close print, which is rarely met in publications of this kind, on such highly controversial matters. "Politics and Religion"! Are there more controversial topics for a choice? And what then about their combination? "*World Order and World Religion*" are here proclaimed and shown to be "the only Cure of World War." I will give one instance of that mellowness of a rich old age which alone could keep such a book so free from signs of fierce conflict and passion. It must warm our heart for the author's venerable years.

Hot passions rage around the person of Mahatma Gandhi. And not the least amongst Theosophists has his name given occasion for outright abuse. Dr. Bhagavan Das also disagrees with certain parts of Mahatmaji's—as he reverently calls him—actions. But unstinting also is his praise and respect, not only for Gandhiji's saintliness—readily acknowledged by most people—but for many other things beside. It is too long to quote, but I will give the pages, where it may be read by those who like justice done. They are pp. xxi-xxiii of the "Introductory Foreword."

Dr. Bhagavan Das is further a staunch believer in a "genuine British-Indian Commonwealth." He "wishes well to the British People as much as to the Indian People." So do I, and I agree with him that "no person can expect him (or me) to do anything more

or else than this." But why a "British-Indian" Commonwealth only, why not also a Sino-Indian-Asiatic Commonwealth, of peoples so much nearer home and nearer related? Because, as he says, a "British-Indian Commonwealth will be the best beginning, the surest foundation, the finest nucleus, of a World Commonwealth," a Federation of East and West, in which a Sino-Indian-Asiatic Commonwealth will also be included, of course. And it is the most easily practicable also. Only a change of heart and a change of name from "British Empire" to "British-Indian Commonwealth" is needed. I fervently agree that the bond between India and Britain should not be broken. On the contrary, strengthened rather and made purer. No bond once contracted, ought ever to be "broken." It would not bring real release, but further complications. I cannot, therefore, see eye to eye with those who are possessed of one idea only: "Independence." It cannot be, it is unnatural. They should think rather of "mutual dependence and support." And not with one nation only, British or other, but with all alike.

Dr. Bhagavan Das is not only a veteran but also an inveterate idealist, more and more firmly established, as he grew older, in this view-point. And how wise has he grown therein. Yet how humble also. When, returning from my Northern tour to my "sweet home" at Adyar, I found a presentation-copy of his book lying on my desk, I wrote to him how I stood in awe of his productivity at such an age (73 years) and of his serene wisdom. I copy now from his answer, received only a few days ago:

I have long ceased to rely on "myself"; the older I grow, and the weaker in body and mind, the lesser is that reliance on "my-self," and the greater on Something Else. I write what "comes" into my mind. If that Something Else wishes the writing done, it is done; otherwise, though "I resolve," over and over again, to do a particular thing, and not do anything else till that is done, yet I do not succeed in doing that particular piece of writing, but am impelled and compelled from within to do "something else." Well—this *World War and Its Only Cure* book was more needed to be published just now than other work that I had planned. And so I had to do it.

I said that Dr. Bhagavan Das was a real philosopher, perhaps the only one in our ranks. Here, he shows himself a genuine mystic too, with inward-turned vision. Will he also prove a prophet, seeing rightly the things of the future? There is a vision in the book of the end of this World War, written on the 7th of December of the old year.

The armies of Britain and Germany in North Africa, of Russia and Germany in Western Russia, and the navies of Britain and the U.S.A., and Germany and Japan, on all the oceans, are continuing to "hold up," and reel to and fro in a mighty grapple with each other; under the dispensation of the Great Mystery, which seems to have willed that they shall continue to do so, (the leaders of all the belligerent nations are speaking of the continuance of the war in 1942, 1943, and more, and are planning measures accordingly), until, exhausted, the War Madness passes out of all their heads, simultaneously, and makes way for the coming into those heads, of the Sanity and Joy of Peace.

Or, was this written in a moment of despondency rather than of prophetic vision, in a moment of doubt in his own Idealism, which latter made him write Chapter VII, the noblest and the most courageous of the book, under the

caption: "Make Peace; Desire Friendship; Not Victory." No apologies are needed to quote the last paragraph, the heart of the wisdom of the book.

Therefore, this time, with roar of fire and thunder, through the rains of bombs from the skies, and the pillars of fire that spring up in response, from the blasted towns of sinning men, the Mystery says insistently: MAKE PEACE OR PERISH, all of you. UNITE OR PERISH; in every possible sense. MAKE PEACE, *within* each mind, as well as *without*, between all bodies; *within* each nation, between all sections and vocations, as well as *without*, between all nations, and all races. You, Great Britain and Great Germany; you, Great Japan and Great China; you, Great France and Great Italy; you, Great U.S.A. and Great Russia—MAKE PEACE between yourselves, and between *Britain and India*, and thence, all over the Earth.
New Year 1942 ARYA ASANGA

Philosophy of Zoroastrianism and Comparative Study of Religions, Vol. I, by Faredun K. Dadachanji, B.A., LL.B., Solicitor, D. Th. The Times of India Press, Bombay.

Here is a volume which must be valued for its solid, intrinsic worth, its weighty erudition and its wealth of quotations from sacred sources not readily available when wanted.

Of all living religions, Zoroastrianism has perhaps remained most obscure to the intellectual world, but this book shows such neglect to be undeserved, for it yields to none in high inspiration and noble ethics. We see it here as the Mother of the Semitic religions, of Judaism, Christianity and Islam, just as Hinduism is the Mother of Buddhism, Jainism and all the lesser cults of India.

The author specially challenges western scholasticism, as is evident by his choice of the English language for

a medium, and he draws from many sources, modern literature as well as ancient scriptures, to illustrate points of view for comparative study. It would have been better if some points had been less laboured and tedious repetitions avoided, also if an index had been provided, for reference in consultation. Probably the latter will come in Volume II, which is needed also for a treatment of the more mystical side of the Fire Religion, the source of Sufism.

To a Theosophist Dr. Dadachanji seems far too much bent on a rigid adherence to old forms, even where these are in conflict with the present direction of advanced thought. It seems hard for a devotee of any faith to distinguish "the letter which killeth" from "the spirit which giveth life," and he fears to remove the old landmarks, as, for example, those restricting marriage to the community. It is doubtful whether the greater Lightbringers meant such exclusiveness indefinitely to prevail, and whether the growing realization of human brotherhood will permit much longer the survival of such habits, necessary though they undoubtedly must have been at a time when a highly civilized group of men lived among comparative barbarians or followers of degraded cults.

Zoroastrianism is pre-eminently the religion of Purity and of White Magic, tuning its follower to the hidden forces of Nature, and teaching him control of the lower. Its philosophy seems subordinated to its ceremonial aspect, and as providing bridges between the Inner and Phenomenal worlds, it must have a great part to play in the immediate future.

H. V.

"I SEEK WHAT I CANNOT GET, I GET WHAT I DO NOT SEEK"

(An Experiment in the Mood of Tagore: *The Gardener*, XV)

I

You were as close to me as myself: the tips of my fingers without effort had reached you.
In the presence of so much beauty my senses almost swooned.
But I stretched not forth my hand to the place where you sat with tranquil countenance;
Though my hand burned like a thousand coals, while desire clamoured loud in my ears.
Of the burning and of the clamouring you were radiantly unaware.
And how shall he who startles away a trustful bird invite it to return?

II

I am glad that you did not say: I love you.
I am glad that you did not take me within your arms and press your lips to mine.
Verily I rejoice that you left my heart's wondering unresolved:
For I would not have my prescience proved too soon.
A little while yet may I refresh my soul with the grace of the rose on the tree—the last, the loveliest rose.
In the dew of the morning, at the heat of noon, and in the cool of eve, I will give thanks for its hue and fragrance.
Perchance if tomorrow I pluck it, alas! its petals will fall.

III

Ah! sad it is, when you say Farewell to me, that wordless I let you go.
I have not wherewith to bind you.
If my beseeching eyes cannot hold you, how shall my faltering speech serve to stay your departure?
For the eyes are the highway of the soul, while speech is but the path of the flesh.
It is true I was ever tongue-tied: though it is not for this I remain silent.
I remain silent lest words should drown the sound of your first footfall at the gate of the high road where I await you.

IV

I waited for you to speak.
Even as the earth waits for the sun to rise that she may know her beauty in all its fullness, waited I for the words of my daybreak that you should pronounce.
For I had been long in darkness; yea, morning seemed ever afar off.
Until I sensed your presence upon my horizon; until your vibrations annihilated my sleep.
And I turned towards you with wakeful expectancy.
But it remained night!

MARY CORRINGHAM

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